THE TRAVELS OF CYRUS.

To which is annexed,

A DISCOURSE UPON THE THEOLOGY AND MYTHOLOGY OF THE PAGANS.

BY THE

CHEVALIER RAMSAY.

VOL. I.

GLASGOW,
PRINTED AND SOLD BY R. & A. FOULIS
M.DCC.LV.

1606/1833.

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VOL. I.

GLASGOW:

TO THE

RIGHT HONOURABLE

THE

LORD LANSDOWN.

MY LORD,

THE most amiable virtues and the brightest talents formed the character of that HERO, whose travels I relate: and to whom could I offer a picture of so fine a genius and so generous a mind but to a person of YOUR LORDSHIP's taste?

The singular friendship with which YOUR LORDSHIP ho-

nours me gave rise to this undertaking; and my obligations are of such a nature, that to let pass the present opportunity of acknowledging them, would be the highest injustice, as well as ingratitude. Accept this mark of the inviolable attachment and profound respect of,

MY LORD,

YOUR LORDSHIP'S most obliged,

Most obedient, and

Most humble servant,

ANDREW RAMSAY.

PREFACE.

EVER since the first edition of THE TRAVELS OF CYRUS, the author has listened with respect and deference to the judgment of the public; and as several specious objections have been made to the work, and many real faults discovered in it, his design in this preface is to give the best answer he can to the one, and to acquaint the reader with what he has done to correct the other.

The most general defect in the former editions is the inaction of Cyrus, who through the whole course of his travels has too much of the indolent philosopher, and too little of the hero, who was one day to be the conqueror of Asia. The nature of this work not requiring the action of an epic poem, this fault might have been excused; the author has nevertheless submitted to the judgment of the

public, and has made Cyrus act in the several countries thro' which he passes; and this without departing from the character of a young hero upon his travels, or shocking the reader with tales and fictions that have no foundation in antiquity. Besides this general defect there are others peculiar to each book.

In the first, the narration is too hasty and concise: the reader feels a tender concern for Cassandana, loves her and fears to lose her; nevertheless she disappears on a sudden, and this episode concludes too abruptly. It has been likewise observed, that there is no relation between the virtuous love of Cyrus for Cassandana, and the criminal passion of Stryangeus for Zarina. Nor is this all, Cambyses and Mandana consent to their son's marriage contrary to all the rules of good policy. The author hopes he has corrected these faults, by the additions made to the first book, where he gives a

view of the political ſtate of Aſia in Cyrus's time.

In the ſecond book the author had not aſſigned a proper motive for Cyrus's journey to ſee Zoroaſter; the occaſion of it at preſent is this. The prince of Perſia begins to entertain a contempt for religion, and in order to guard him againſt this danger, Hyſtaſpes, his governor, engages him to make a viſit to the Magi: the repreſentation which Zoroaſter makes of the wonders of nature, and the amiable ideas he gives him of the Divinity, ſatisfy his doubts, and ſettle his mind; and while he is thus inſtructed by philoſophical reaſonings, which could not be ſuppoſed very agreeable to a young princeſs accuſtomed to the gayeties and diverſions of the court of Ecbatan, the author to amuſe Caſſandana has introduced the wives of the Magi celebrating the feſtival of the goddeſs Mythras; this deſcription relaxes the mind, ſerves for an introduction to

the Theology of the Perſians, and makes a proper diviſion of Zoroaſter's diſcourſe upon natural philoſophy and religion.

The third book was all narration, there was no action; the epiſode of Amenophis was thought intereſting enough, but Cyrus ſeemed to be forgotten, and was remembred only by reflection. The author has found means to make this prince preſent at the revolutions of Egypt, without becoming a priſoner with Apries, or countenancing the uſurpation of Amaſis, diſplaying occaſionally his military virtues and heroic ſentiments.

In the fourth and fifth books the Spartans and Athenians were put to a great expence of men and ſhips only to amuſe Cyrus. Virgil kills and maims ſome of the Athletae in the games in order to give a luſtre to his heroes, but the author had exceeded the liberty taken by the Latin poet. To correct this fault he has related in his fourth book the war between

the Lacaedemonians and Tegeans, mentioned by Herodotus, and which happened precisely at the time when Cyrus is supposed to be at Sparta. This episode has given the author occasion to unfold, in a more extensive manner, the political state of Sparta, and the different opinions of Polybius and Plutarch concerning the designs of Lycurgus in his laws and institutions of government. In the fifth book a sea fight is supposed between Megacles and Pisistratus, when the Persian prince went into Attica.

In the sixth book Pythagoras shewed clearly that thought could not be a property of matter; but it was necessary some pages should be added to evince that we have no reason to believe that extension and thought are properties of the same substance; and that the system of Spinoza, (who is meant by Anaximander) is a series of loose suppositions without any demonstration.

The author has made a conſiderable addition to the ſeventh book with regard to the religion of the Tyrians and the death of Adonis. He thought he might take advantage of this beautiful part of Mythology to explain the ancient tradition common to almoſt all nations, concerning a middle God, who was to expiate and deſtroy moral evil by his own great ſufferings. As the Phoenicians lived near Judea, they might poſſibly have clearer ideas of religion than other nations, and this bare poſſibility may perhaps juſtify that new epiſode. However it would be unreaſonable to expect that what is put in the mouth of each philoſopher relating to the religion of his own country ſhould be found word for word in the ancients. The author of Cyrus has only wrought into a connected ſyſtem the moſt beautiful hints of antiquity, in order to unfold the great principles of religion, and ſhew that all nations had from the

beginning some idea of those principles more or less confused.

In the last book, several important reflections are added, to give more accuracy to the reasonings of Eleazar, and more strength to the discourse of Daniel: the latter proves the supernatural establishment of religion by the only proper method for it, that is to say, by a relation of facts; but his discourse at present contains several corroborative hints, to shew that these facts are incontestable. And lastly, he refers Cyrus to the accomplishment of the prophecies in his own person, as an invincible proof of all the truths he has told him.

The author has made several additions to his discourse on the ancient Mythology, in order to shew, that as all the fictions of the Pagans suppose the reality of the three states of the world, so all the Pagan divinities may be reduced to one supreme God, the principle of all beings,

a goddeſs his wife, ſiſter, or daughter, and a middle God who is his ſon, his repreſentative or vicegerent. Beſides theſe additions, which are the moſt important, there are many others leſs conſiderable, which the author thought neceſſary, to render the tranſitions more eaſy and natural, the narration more connected, the principles more palpable, and the reaſonings more concluſive. This is what the author has done, to correct the real faults in the former editions of his work. The objections, to which he thinks he can give a ſolid anſwer, without changing any thing in his plan, are as follow.

1. To begin with the leaſt important of them, it has been objected, that the author is a plagiary, and that he has in ſeveral places tranſcribed whole pages from the biſhop of Meaux's univerſal hiſtory, M. de Tourreil's hiſtorical preface, Dr. Cudworth's intellectual ſyſtem, and the life of

Hay Ebn-Yokdan, tranſlated from the Arabic.

Theſe pretended thefts impoſed at firſt upon thoſe who were not in a condition to conſult the originals; but upon a ſtrict examination, the injuſtice and ignorance of the critics appeared. The third book which treats of ancient Egypt contains ſeveral remarks, of which there is not the leaſt trace in the biſhop of Meaux's univerſal hiſtory. The author has indeed in ſome places followed the tranſlation made by that prelate of certain paſſages in Diodorus Siculus, Herodotus and Strabo: but is a man a plagiary becauſe in his citations from the ancients he chuſes rather to follow a good tranſlation than a bad one? ſo in comparing M. de Tourreil's preface with the fourth and fifth books of his work, the reader will find nothing common to them, except certain paſſages purely hiſtorical. The life of Hay Ebn-Yokdan, tranſlated from

the Arabic into Latin by Dr. Pocock, has no reſemblance with the author's hiſtory of Hermes the ſecond, unleſs it be the general idea of a ſavage brought up in a deſert; there is not the leaſt likeneſs either in the matter or in the method of the reaſoning. The Arabian philoſopher begins with very refined diſquiſitions in anatomy, paſſes thence to metaphyſical diſcuſſions, and concludes with the dreams of the Mahometan contemplatives. All the author's reaſonings are, on the contrary, ſo managed, that they do not exceed the capacity of a common good underſtanding, who has no other inſtructor than nature: he has endeavoured ſo to introduce his ideas as not to tranſgreſs the bounds of probability, to range each truth in its proper place, to mix ſpeculation with ſentiment, and to raiſe the ſoul by eaſy and natural gradations to the knowledge and love of the firſt Being. Laſtly, as to Dr. Cudworth, not-

withſtanding his miſtakes and want of method, he had penetrated farther into the myſteries of antiquity than the moſt part of Critics; nevertheleſs this learned man ſays nothing of the three ſtates of the world, which are the foundation of all that the author of Cyrus advances upon religion. Far from being a plagiary he had not conſulted enough the Doctor's excellent remarks concerning the three forms of the Divinity; he has made more uſe of them in this edition, but has always quoted him or the originals.

II. It is thought that the epiſodes, in which the author ſpeaks of love, are related with too much rapidity, ſo that the reader has not time enough to be touched, moved and tranſported.

To this it may be anſwered, that thoſe ſtories are related by perſons who ought not to launch out into love ſpeeches, tender ſentiments and ſprightly images. The ancients are very ſparing in words when

the ſituation and circumſtances ſpeak ſufficiently of themſelves. When Homer is to paint the charms of Helen, he does it by a ſingle ſtroke; ſhe goes into the council of the old men, they fix their eyes upon her, are diſcompoſed and ſuſpend their deliberations. When Virgil makes Dido ſpeak, her words are few, but each word is a ſentiment: the tender paſſions loſe their force and their delicacy when they become too eloquent. Beſides, all the author's fictions, where love is the object, are in the two firſt books, and tend to preſerve Cyrus from the follies of youth, by ſhewing him, not ſo much the ſweets of love, as the bitter effects of it: as ſoon as he attains to a riper age, Caſſandana dies and the hero begins his travels. Thus hiſtory ſimply relates facts as they happen, without endeavouring after the intrigues, ſpeeches and ſurpriſing adventures of romance.

III. Some object that the travels of Cyrus are not well imagined, and that any other hero would have ſuited better with the author's project than the conqueror of Aſia.

Conquerors have generally no other view in extending their dominion, than to ſatisfy their unbounded ambition: Cyrus on the contrary made uſe of his victories to procure the happineſs of the conquered nations. The author's intention in making choice of ſuch a prince was to ſhew, that courage, great exploits and military talents may indeed excite our admiration, but do not form the character of a true hero, without the addition of wiſdom, virtue and noble ſentiments. In order to form ſuch a hero, it was thought allowable to make him travel; and the ſilence of Xenophon, who ſays nothing in his Cyropaedia of what happened to Cyrus from his ſixteenth to his fortieth year, leaves the au-

thor at liberty to imagine this fiction. The relation of the prince's travels furniſhes an occaſion to deſcribe the religion, manners and politics of the ſeveral countries through which he paſſes. Theſe travels cannot ſurely appear unnatural; a prudent prince like Cambyſes, a father who is ſuppoſed to be informed of the oracles concerning the future greatneſs of his ſon, a tributary king who knows the danger of ſending the young prince a ſecond time to the court of Ecbatan, ought to be ſenſible that Cyrus at twenty five years of age could not better employ his time during the interval of a profound peace, than by travelling into Egypt and Greece. It was neceſſary to prepare a prince who was to be one day the founder and law-giver of a mighty empire to accompliſh his high deſtiny by acquiring in each country ſome knowledge worthy of his great genius. Is there any thing ſtrained in all this? No other hero could

anſwer the author's intention; had he made any other prince travel, he would have loſt all the advantages he has drawn from the choice of Cyrus, as the deliverer of the people of God, as contemporary with the great men with whom he converſes, and as living in an age, the learning, manners and events of which could alone be ſuitable to the deſign of this work.

IV. Thoſe who make no diſtinction between the plan of Telemachus and that of Cyrus, continually cry out, that there is no unity of action in the latter.

Nothing is more unreaſonable than to compare two works of ſuch different natures; inſtruction is indeed the aim of both, but they are not formed upon the ſame originals; the author of Telemachus writes a continuation of an epic poem; the author of Cyrus fills up the chaſm in a philoſophical hiſtory; the one has imi-

tated Homer with ſucceſs, the other has taken Xenophon for his model. M. de Cambray ſtrews every where the richeſt flowers of poeſy; he paints nature in all her variety, and the objects themſelves become viſible; he deſcribes all the motions of the heart of man, and makes us feel them ſucceſſively; he renders the moſt ſublime truths palpable, and never fatigues the mind with abſtracted ideas; he paſſes from beautiful images to noble ſentiments, and finds a ſhorter way to the heart than by reaſoning; he walks, he flies, he ſighs, he thunders, he mourns, he rejoices, he aſſumes all forms by turns, and never fails to transform us with him.

The author's utmoſt ambition was to unfold the principles of his maſter, without daring to attempt an imitation of his graces; he choſe a ſubject more proportioned to his capacity, a work in which he was to compare the philoſophical ideas

of others rather than exert a poetic invention; he did not pretend to write an epic poem: in this kind of fiction the hero ſhould never diſappear; it is he whom we liſten to, it is he only whom we love; the poet grows tireſom when he perſonates too much the philoſopher: he is to inſtruct only by hints, and not by long and elaborate diſcuſſions. The obſervation of theſe rules was incompatible with the author's views; his deſign was to ſhew the gradual progreſs of the mind in the ſearch of truth, to compare the religions, governments and laws of different nations, and to form the legiſlator, rather than the conqueror; unity of action is by no means neceſſary in a work of this nature, it is ſufficient if there be unity of deſign. All the author's epiſodes tend to inſtruction, and the inſtructions are, as he apprehends, proportioned to the age of Cyrus: in his youth he is in danger of being corrupted by vanity, love and

irreligion; Mandana, Hyſtapes and Zoroaſter preſerve him from theſe ſnares. The hiſtory of Apries lays open to him all the artifices of a perfidious courtier; that of the kings of Sparta the dangers of an exceſſive confidence in favourites, or of an unjuſt diffidence of miniſters; that of Periander, the fatal miſchiefs which attend deſpotic power and the diſpenſing with ancient laws; that of Piſiſtratus, the puniſhment of a baſe, falſe and crafty policy, and that of Nabuchodonoſor, the dreadful conſequences of relapſing into impiety, after due light and admonition. The prince is at firſt inſtructed by fables, to preſerve him from the paſſions of youth; he afterwards inſtructs himſelf by his own reflections, by the examples he ſees, and by all the adventures he meets with in his travels; he goes from country to country, collecting all the treaſures of wiſdom, converſing with the great men he finds there, and per-

forming heroic exploits as occasion presents.

V. Some persons, to discredit the author's work, have insinuated that far from doing homage to religion he degrades it.

He should think himself very unhappy to have produced a work so contrary to his intentions. All that he advances upon religion may be reduced to two principal points: The first is to prove against the Atheists the existence of a supreme Deity, who produced the world by his power, and governs it by his wisdom. To this end Zoroaster unveils to us all the wonders of nature, Hermes consults the native and genuine tendency of the heart, and Pythagoras ascends to first principles: and thus the author endeavours to unite the strength of all, that sense, natural sentiment, and reason can afford us for the proof of the first and most important of

all truths. Tradition ſtrikes in with philoſophy: the author has endeavoured to ſhew that the earlieſt opinions of the moſt knowing and civilized nations come nearer the truth than thoſe of latter ages; that the Theology of the Orientals is more pure than that of the Egyptians, that of the Egyptians leſs corrupted than that of the Greeks, and that of the Greeks more exalted than that of the Romans; that the primitive ſyſtem of the world was that of one ſupreme Deity; that in order to adapt this idea to the capacity of the vulgar, the divine attributes were repreſented by allegories and hieroglyphics; that mankind ſinking into matter quickly forgot the meaning of thoſe ſacred ſymbols, and fell into idolatry; that idolatry brought forth irreligion; that raſh and inconſiderate minds not being able to diſtinguiſh between principles and the abuſes of them ran from one exceſs to another. Such have been the variations of the hu-

man mind, with regard to the Deity in almoſt all times and all countries. The author's intention throughout his whole ſyſtem was to ſhew the wild extravagance of thoſe who maintain that the doctrines of religion are only the effects of the ignorance and ſtupidity of the infant world; that the firſt men not knowing the phyſical cauſes, had recourſe to inviſible powers to explain the phaenomena of nature; and laſtly, that politicians refined and improved theſe indigeſted ideas, in order to compoſe a ſyſtem of religion uſeful and neceſſary to ſociety.

The ſecond point is to ſhew, in oppoſition to the Deiſts, that the principal doctrines of revealed religion, concerning the ſtates of innocence, corruption and renovation, are as ancient as the world; that they were the foundations of Noah's religion; that he tranſmitted them to his children; that theſe traditions were thus ſpread throughout all nations; that the

Pagans disfigured, degraded, and obscured them by their absurd fictions; and lastly, that these primitive truths have been no where preserved in their purity except in the true religion. When we see divers nations agree concerning the beginning, the decline and the re-establishment of a monarchy, the birth, exploits and virtues of the hero who is the restorer of it, is not this a sufficient proof of these principal facts, though the circumstances should be related differently and be even fabulous? The author in unfolding the ancient traditions has distinguished between fable and truth, philosophical hypotheses and doctrines of faith, essence and form, the spirit and the letter which ought never to be separated, but which cannot be confounded, without disguising and dishonouring Christianity: he hoped thereby to have given a plan of religion, equally amiable and reasonable, and to have shewn that its principles are beautiful, its con-

ſequences natural, and its original ancient; that it enlightens the mind, comforts the heart and eſtabliſhes the welfare of ſociety.

VI. Thoſe who degrade the Wiſdom and Goodneſs of God, under pretence of extolling his Power and Juſtice, have thought that Eleazar's diſcourſe too plainly favoured the opinions of Origen concerning the pre-exiſtence of ſouls and the reſtitution of all ſpirits. One may venture to ſay, that whoever makes this objection does not underſtand the plan of the work; it is as follows; Each philoſopher ſpeaks to Cyrus the language of his own religion and country. The Orientals, Egyptians, Greeks and Tyrians all agree in the original purity, preſent corruption and future reſtoration of mankind, but they wrap up theſe truths in different fables, each according to the genius of their nation. Eleazar clears their ſyſtem

from the Pagan fictions, but retains in his own the opinions of his ſect. The errors which prevail at this day reſemble thoſe of former times. The mind of man ſees but a ſmall number of ideas, reviews them continually, and thinks them new only becauſe it expreſſes them differently in different ages. The Magi in Cyrus's time were fallen into a kind of Atheiſm like that of Spinoza; Zoroaſter, Hermes and Pythagoras adored one ſole Deity, but they were Deiſts; Eleazar reſembled the Socinians, who are for ſubjecting religion to philoſophy; Daniel repreſents a perfect Chriſtian, and the hero of this book a young prince who began to be corrupted by the maxims of irreligion. In order to ſet him right, the different philoſophers with whom he converſes ſucceſſively unfold to him new truths mixt with errors. Zoroaſter confutes the miſtakes of the Magi; Pythagoras thoſe of Zoroaſter; Eleazar thoſe of Pythagoras; Da-

niel rejects those of all the others, and his doctrine is the only one which the author adopts. The order of these conversations shews the progress of the mind, the matter being so disposed, that the Atheist becomes Deist, the Deist Socinian, and the Socinian Christian, by a plain and natural chain of ideas. The great art in instructing is to lead the mind gradually on, and to take advantage even of its errors to make it relish truth. That Cyrus might thus be conducted step by step, it was necessary to introduce a person of the religion of the Hebrews, who shou'd confute by reason all the objections drawn from reason. Daniel could not act this part: it would not have become him to solve difficulties by uncertain conjectures; the philosopher might prepare the prince by bare hypotheses, to submit and to distrust his understanding: but it was necessary that the prophet should disengage Cyrus from all bold speculations, how refined

and bright ſoever they might appear, and lead him to the belief of a ſupernatural religion, not by a philoſophical demonſtration of its doctrines, but by proving them to be divinely revealed. In a word, he ſhould fix the mind of the young hero by indiſputable facts, which ſtrike much more forcibly than abſtract ideas. And it is for this reaſon that the author introduces in his laſt book two perſons of very different characters, a philoſopher and a prophet; the one employs the power of reaſon againſt incredulity, the other impoſes ſilence on all reaſonings by a ſupernatural authority. This is the only uſe which the author would make of the opinions of Origen; they anſwer the objections of the incredulous concerning the beginning and duration of evil; they ſhew, that ſince the weak reaſon of the philoſophers can find a plauſible ſolution of thoſe great difficulties, we may well conclude that the infinite Wiſdom will be

able one day to juſtify his ways, which are now impenetrable. So long as it is allowable to philoſophiſe, the author expoſes the moſt probable ſyſtems and hypotheſes; but when the queſtion is of faith, he reaſons only upon palpable facts in order to diſcover whether God has ſpoken to his creatures or not: the moment we are convinced of this, all doubtful opinions are loſt and abſorbed in the depths of the divine incomprehenſibility.

VII. Thoſe who thought the sketches of natural philoſophy in this work miſplaced, pretending that the ancients are repreſented more knowing than they really were, will be much more ſhocked to ſee thoſe philoſophical deſcriptions augmented in the preſent edition. It is not ſurprizing to hear this objection made by empty, ſuperficial minds, who laugh at the Moſaic hiſtory, while they adopt the

Greek fables concerning the origin of mankind; but it is aſtoniſhing to hear the ſame cavils from thoſe who reverence revealed religion, who do not believe that man was created originally wild and ſavage, that he wandred in the woods and deſerts without knowledge, religion or law, and who have philoſophy enough to diſcern that the world could not come out of the hands of a wiſe, good and powerful Creator in its preſent ignorance, diſorder and corruption. Theſe perſons might eaſily be perſuaded that the firſt men had knowledge of God and nature, which are loſt in theſe latter ages; that the ſacred writers did not talk at random when they extolled the profound learning of the Orientals and Egyptians, even in the time of Moſes; and laſtly, that * Joſephus was not a viſionary when he ſaid that the Pagans of his time had an ancient

* See Joſeph. Antiq. lib. 1. cap. 8. Beras ibid. et Voſſ. de Phil. ſect. cap. 1. p. 3.

tradition, that Abraham who was famous in Asia communicated many sublime discoveries in natural philosophy to the Chaldeans and Egyptians. The author however has no need of these pretexts to justify the philosophical descriptions in this work. His aim being to set before the eyes of a young prince those elements of science which might help to form his understanding and his heart, he thought those physical pictures more proper than poetical paintings to give his pupil a general idea of nature, inspire him with a taste of philosophy, and awaken his desire of knowledge. In pursuing this design he has taken the liberty to depart from strict truth, content himself with probability, and make anachronisms in natural as well as civil history.

VIII. Some pretend that the author has but lightly touched a great many subjects, without going to the bottom of a-

ny one; that this book is rather a ſummary than a work; that he ſteps too quick from one ſubject to another; and that his ſtile is every where too laconic, ſometimes too metaphyſical and abſtruſe, and often too void of ornament.

To this it may be anſwered, that profound reaſoning does not conſiſt in a multiplicity of words. It is perhaps eaſier to write a great volume than a little one; the labour is not the leſs real becauſe it is concealed. It was intended that each intelligent reader ſhould have the pleaſure of drawing the conſequences from the principles, unfolding thoſe firſt ſeeds of truth, cultivating them and gathering thence a harveſt of knowledge, of which the author himſelf had perhaps no idea. We have a ſufficient number of books which convey inſtruction by diffuſive reaſonings, ingenious aphoriſms, and florid illuſtrations. The author's deſign was to habituate the mind of a young prince to

judge by principles, diſcover the connexion of eſſential truths and unite them under one view. He ſays to him upon each ſubject what is neceſſary to ſhew, that all nations had originally the ſame fundamental principles; that the duties of religion, morality and good policy flow from the ſame ſource, conſpire to the ſame end, and mutually ſupport and fortify each other; and in a word, that all the civil and human virtues, the laws of nature and nations are, ſo to ſpeak, but conſequences of THE LOVE OF ORDER, which is the eternal and univerſal law of all intelligences. In a work of this nature, it is neceſſary to unbend the mind of the reader, without carrying it off from its principal object; all the flowers ſhould be thoughts, the graces noble and tender ſentiments, the paintings characters, and the deſcriptions ſuch pictures as make us acquainted with nature, and admire the Creator. The author is ſenſible that he

is far from having executed this vaſt deſign, but in the attempt he has made towards it he was obliged to avoid all foreign embelliſhments, laboured connexions, and the ambitious ornaments of the Greek and Latin poeſy.

To ſpeak more clearly: Poeſy has had the ſame fate with philoſophy. The Orientals, the Chaldeans, and above all the Hebrews painted nature without diſguiſing it, and gave life to every thing without deifying it. According to them every thing proceeds from God, and ought to flow back to him again. All the viſible wonders of nature are faint images of his greatneſs, and the innumerable orders of ſpirits emanations from his wiſdom. Mankind are all but one family of that immenſe republic of intelligences of which God is the common Father. Each man is as a ray of light ſeparated from its ſource, ſtrayed into a corner of diſordered nature, toſſed about by the tumultuous wind of

paſſion, tranſported from climate to climate by reſtleſs deſires, purified by all the misfortunes it meets with, till it becomes like a ſubtile vapour reaſcending to the ſuperior regions from whence it fell. We have here a fruitful ſource of luminous ideas, beautiful images and ſublime expreſſions, ſuch as we find in the holy ſcripture, and in Milton who has copied them. The Egyptians corporalized too much theſe ideas by their ſenſible ſymbols; but the Greek poets, and their imitators the Roman poets, entirely mangled and degraded them. The Divinity is no longer a ſovereign wiſdom but a blind deſtiny, man is but a maſs of atoms of which nothing remains after death but an empty ſhade, immortality is a dream, the Elyſian fields a mere ſubterraneous cavern, and the habitation of the gods a mountain of Greece: by this means a dark veil is drawn over the whole univerſe, the ſource of noble ideas is dry'd up,

and reaſon becomes a barren field: the imagination deſtitute of principles ſeeks to ſupply its indigence by creating a new world; it transforms all objects in order to embelliſh them, it exalts men into gods, and debaſes gods into men, it gives body to ſpirits and ſpirit to bodies; its deſcriptions are florid but falſe, and its marvellous degrades the divine Nature; the agreeable and the gay take the place of the true ſublime, and of that diviner poetry, which firſt leads man into his own heart, and then raiſes him above himſelf. Such is the Greek poeſy, always poor in the midſt of its ſeeming abundance: had the author been able to imitate it, it is what he ought to have avoided, as improper in a book of principles.

It is not pretended by all that has been ſaid, that this work, as now given to the public, is free from all faults; there will no doubt always remain a

great number; nor would the author have troubled the reader with these reflections but to justify his main design and explain more fully the plan of his book.

THE TRAVELS OF CYRUS.

FIRST BOOK.

THE Assyrian empire having been for many ages extended over all Asia, was at length dismembred, upon the death of Sardanapalus *. Arbaces governor of Media entered into a league with Belesis governor of Babylon, to dethrone that effeminate monarch: They besieged him in his capital, where the unfortunate emperor, to avoid being made a prisoner, and to hinder his enemies from becoming masters of his immense riches, set fire to his palace, threw himself into the flames, and perished with all his treasures. Ninus the true heir succeeded him in the throne, and reigned at Nineveh; but Arbaces took possession of Media, with all its dependencies, and Belesis of Chaldea, with the neighbouring ter-

* *Diod. Sic. lib.* 2. *Athen. lib.* 12. *Herod. lib.* 1. *Just. lib.* 1. *cap.* 3.

ritories †. And thus was the ancient empire of the Assyrians divided into three monarchies, the capitals of which were Ecbatana, Babylon and Nineveh. It was not long before the last became a prey to the ambitious successors of Belesis; nor did those of Arbaces fail to push their conquests; they brought several of the neighbouring nations under tribute, and particularly Persia: so that the kings of Media and Babylon became the two great potentates of the East. Such was the state of Asia when Cyrus was born: His father Cambyses was king of Persia, Mandana his mother was daughter of Astyages king of the Medes.

He was educated from his tender years after the manner of ancient Persia, where the youth were inured to hardship and fatigue; hunting and war were their only exercises; but confiding too much in their natural courage, they neglected military discipline. The Persians were hitherto rough, but virtuous: They were not versed in those arts and sciences which polish the mind and manners; but they were great masters in the sublime science of being content with simple nature, despising death for the love

† *This happened many years before the foundation of Rome, and the institution of the Olympiads. It was in the time of Ariphron, 9th perpetual Archon of Athens, and almost 900 years before the Christian Æra.*

of their country, and flying all pleasures which emasculate the mind, and enervate the body. Being persuaded that sobriety and exercise prevent almost every disease, they habituated themselves to a rigorous abstinence and perpetual labour: † The lightest indispositions proceeding from intemperance were thought shameful. The youth were educated in public schools, where they were early instructed in the knowledge of the laws, and accustomed to hear causes, pass sentence, and mutually to do one another the most exact justice; and here by they discovered their dispositions, penetration and capacity for employments in a riper age. The virtues, which their masters were principally careful to inspire into them, were the love of truth, humanity, sobriety and obedience: The two former make us resemble the gods; the two latter are necessary to the preservation of order. The chief aim of the laws in ancient Persia was to prevent the corruption of the heart: and for this reason the Persians punished ingratitude ‡; a vice against which there is no provision made by the laws of other nations: whoever was capable of forgetting a benefit was looked upon as an enemy to society.

† *Xen. Cyr. p.* 18. *Ed. Oxon. Turpe enim apud Persas habetur expuere, nasum emungere, &c.*

‡ *Cyrop. Xen. p.* 10.

Cyrus had been educated according to these wise maxims; and though it was impossible to conceal from him his rank and birth, yet he was treated with the same severity as if he had not been heir to a throne; he was taught to practise an exact obedience, that he might afterwards know how to command. When he arrived at the age of fourteen, Astyages desired to see him: Mandana could not avoid complying with her father's orders, but the thought of carrying her son to the court of Ecbatana exceedingly grieved her.

For the space of three hundred years the kings of Media had by their bravery extended their conquests; and conquests had begot luxury, which is always the forerunner of the fall of empires. VALOUR, CONQUEST, LUXURY, ANARCHY, this is the fatal circle, and these are the different periods of the politic life, in almost all states. The court of Ecbatana was then in its splendor; but this splendor had nothing in it of solidity. The days were spent in effeminacy, or in flattery; the love of glory, strict probity, severe honour, were no longer in esteem; the pursuit of solid knowledge was thought to argue a want of taste; agreeable trifling, fine-spun thoughts, and lively sallies of imagination, were the only kinds of wit admired there. No sort of writings pleased, but amusing fictions where there was a perpetual succession of events, which surprized by their

variety, without improving the understanding, or ennobling the heart. Love was without delicacy; blind pleasure was its only attractive charm: the women thought themselves despised, when no attempts were made to ensnare them. That which contributed to encrease this corruption of mind, manners and sentiments, was the new doctrine spread every where by the ancient Magi, that pleasure is the only moving spring of man's heart: for as each man placed his pleasure in what he liked best, this maxim authorized virtue or vice according to every one's taste, humour, or complexion. This depravity, however, was not then so universal as it became afterwards. Corruption takes its rise in courts, and extends itself gradually through all the parts of a state. Military discipline was yet in its vigour in Media; and there were in the provinces many brave soldiers, who not being infected by the contagious air of Ecbatan, preserved in themselves all the virtues which flourished in the reigns of Dejoces and Phraortes.

Mandana was thoroughly sensible of all the dangers to which she should expose young Cyrus, by carrying him to a court, the manners of which were so different from those of the Persians; but the will of Cambyses, and the orders of Astyages, obliged her, whether she would or not, to undertake the journey. She set out attended by a body of the young nobi-

lity of Persia under the command of Hystaspes, to whom the education of Cyrus had been committed: the young prince was seated in a chariot with her, and it was the first time that he had seen himself distinguished from his companions. Mandana was a princess of uncommon virtue, a well cultivated understanding and a superior genius. She made it her business during the journey to inspire Cyrus with the love of virtue, by entertaining him with fables according to the Eastern manner. The minds of young persons are not touched by abstracted ideas; they have need of agreeable and familiar images; they cannot reason, they can only feel the charms of truth; and to make it lovely to them, it must be presented under sensible and beautiful forms.

Mandana had observed that Cyrus was often too full of himself, and that he discovered some tokens of a rising vanity, which might one day obscure his great qualities. She endeavoured to make him sensible of the deformity of this vice, by relating to him the fable of Sozares, a prince of the ancient empire of Assyria. It resembles the story of the Grecian Narcissus, who perished by the foolish love of himself. For thus it is that the gods punish; they only give us over to our own passions, and we immediately commence unhappy. She then painted forth the beauty of those noble virtues which led to heroism, by the generous forget-

ting of one's self, and related to him the fable of the first Hermes. This was a divine youth, who had wit and beauty without knowing it, and was unacquainted with his own virtue, because he knew not that there were any vices: the gods to reward this happy ignorance endowed him with such sublime wisdom as made him the oracle of all Egypt. It was thus that Mandana instructed her son during the journey; one fable gave rise to another. The questions of the prince furnished the queen with new matter to entertain him, and with opportunity of teaching him the hidden meaning of the Egyptian fables, the taste for which had prevailed very much in the East, since the conquests of Sesostris.

As they passed one day by a mountain, consecrated to the great Oromazes †, Mandana stopped her chariot, alighted, and drew near to the sacred place. It was the day of a solemn festival, and the high priest was already preparing the victim, crowned with flowers; he was of a sudden seized with the divine spirit, and interrupting the silence and solemnity of the sacrifice, cried out in a transport; I see a young laurel rising, it will soon spread its branches over all the East, the nations will come in crowds to assemble together under its

† *The great god of the Persians. See the Discourse on the Theology of the Pagans.*

ſhadow †. Mandana made deep reflections upon this oracle, and when ſhe was got up again into her chariot, ſaid to her ſon: The gods give ſometimes theſe happy preſages to animate heroic ſouls: but the event of ſuch predictions, as far as they are perſonal, depends upon our virtue: the deſigns of the great Oromazes never fail of their accompliſhment, but he changes the inſtruments of them, when thoſe whom he had choſen render themſelves unworthy of his choice.

As ſoon as they arrived upon the frontiers of Media, Aſtyages with all his court came out to meet them. He was a prince of great beneficence and humanity, but his natural goodneſs made him often too eaſy, and his propenſity to pleaſure had brought the Medes into the taſte of luxury and effeminacy. Cyrus, ſoon after his arrival at the court of Ecbatana, gave proofs of a wit and judgment far beyond his age. Aſtyages put divers queſtions to him concerning the manners of the Perſians, their laws, and their method of educating youth. He was ſtruck with aſtoniſhment at the ſprightly and noble anſwers of his grandſon. Young Cyrus was the admiration of the whole court, inſomuch that he began to be intoxicated with praiſe; a ſecret preſumption ſtole into his

† *Iſaiah's prophecy may be ſuppoſed to have been ſpread abroad in the Eaſt.*

heart; he talked a little too much, and did not hearken enough to others; he decided with an air of ſufficiency, and ſeemed too fond of it. Mandana, to remedy this fault, contrived to ſet before him his own picture by certain paſſages of hiſtory; for ſhe proceeded in his education upon the ſame plan on which ſhe had begun it. She related to him the ſtory of Logis and Sygeus.

My ſon, ſaid ſhe, it was formerly the cuſtom at Thebes in Boeotia to raiſe to the throne, after the death of the king, him of all his children who had the beſt underſtanding. When a prince has fine parts he can chooſe able miniſters, make proper uſe of their talents, and govern thoſe who govern under him; this is the great ſecret of the art of reigning. Among the king's ſons there were two who ſeemed of a ſuperior genius. The elder, named Logis, loved talking; the younger, who was called Sygeus, was a man of few words. The firſt made himſelf admired by the charms of his wit, the ſecond made himſelf loved by the goodneſs of his heart. Logis ſhewed plainly, even while he endeavoured to conceal it, that he ſpoke only to ſhine; Sygeus hearkened readily to others, and looked upon converſation as a ſort of commerce, where each perſon ought to furniſh ſomething of his own. The one made the moſt thorny and perplexed affairs agreeable by the lively and ſhining ſtrokes of

wit be intermixed in all he said; the other threw light upon the obscurest points, by reducing every thing to simple principles. Longis affected mystery without being secret, and his politics were full of stratagems and artifice; Sygeus, impenetrable without being false, surmounted all obstacles by his prudence and courage. The one never displayed his talents but to serve his ambition; the other frequently concealed his virtues that he might taste the secret pleasure of doing good for its own sake.

After the king's death, all the people got together in haste to choose a successor to the throne: twelve old men presided at the assembly to correct the judgment of the multitude, who seldom fail to be carried away by prejudice, appearances, or passion. The eloquent prince made a long, but fine harangue, wherein he set forth all the duties of a king, in order to insinuate, that one who was so well acquainted with them would undoubtedly fulfil them; prince Sygeus in a few words represented to the assembly the great hazards in the exercise of sovereign authority, and confessed an unwillingness to expose himself to them. It is not, added he, that I would shun any difficulties or dangers to serve my country, but I am afraid of being found unequal to the task of governing. The old men decided in favour of Sygeus; but the young people, and those of

superficial understandings, took the part of the elder brother, and raised by degrees a rebellion, under pretext that injustice had been done to Lobgis. Troops were levied on both sides; Sygeus proposed to yield his right to his brother, in order to hinder the effusion of the blood of his countrymen, but his army would not consent to it.

The chief men of both parties seeing the misfortune with which the state was ready to be overwhelmed, proposed the expedient of letting both the brothers reign, each a year, by turns. This form of government has many inconveniences, but it was preferred before a civil war, the greatest of all calamities. The two brothers applauded the proposal for peace, and Lobgis ascended the throne. He changed in a little time all the ancient laws of the kingdom; he was always listening to new projects; and to have a lively imagination was sufficient to raise a man to the highest employments: that which seemed excellent in speculation could not be executed without difficulty and confusion; his ministers, who had no experience, knew not that precipitate changes, how useful soever they may appear, are always dangerous. The neighbouring nations took advantage from this weak administration to invade the country; and had it not been for the prudence and bravery of Sygeus all had been lost, and the people must have submitted to a foreign yoke.

His brother's year being expired he aſcended the throne, gained the confidence and love of his people, re-eſtabliſhed the ancient laws, and by his wiſe conduct, even more than by his victories, drove the enemy out of the country. From that time Sygeus reigned alone, and it was decided in the ſupreme council of the old men, that the king to be choſen for the future ſhould not be the perſon who gave proofs of the quickeſt parts, but of the ſoundeſt judgment. They were of opinion, that to talk eloquently, or to be fruitful in expedients and ſtratagems were not talents ſo eſſential to a good governor, as a juſt diſcernment in chooſing, and a ſteadineſs and courage in purſuing the beſt and wiſeſt councils.

Cyrus uſually confeſſed his faults without ſeeking to excuſe them: he liſtened to this ſtory with attention, perceived the deſign of Mandana in telling it, and reſolved to correct himſelf.

Soon after this, he gave a notable proof of his genius and courage. He was ſcarce ſixteen years of age when Merodac, ſon of Nabuchodonoſor king of Aſſyria, aſſembled ſome troops, and under pretence of a great hunting made a ſudden irruption into Media: he marched in perſon with twelve thouſand men towards the firſt ſtrong places belonging to the Medes, encamped near them, and from thence ſent out detachments every day to ſcour and ravage the

country. Aſtyages had notice of it; and having given the neceſſary orders for aſſembling his army, he ſet out with his ſon Cyaxares and young Cyrus, followed only by ſome troops levied in haſte, to the number of eight thouſand men. When he was come near the borders of his own country, he encamped upon a riſing ground, from whence he could diſcover the plain which the detachments of Merodac were laying waſte. Aſtyages ordered two of his general officers to go and obſerve the enemy; Cyrus deſired leave to accompany them, in order to inform himſelf of the ſituation of the country, the advantageous poſts, and the ſtrength of the Aſſyrian army: having made his obſervations he came back, and gave an exact account of all he had ſeen.

The next day Merodac left his camp and advanced towards the Medes; whereupon Aſtyages aſſembled a council of war to deliberate upon the motions he ſhould make. The general officers, fearing the number of the enemy, thought it moſt adviſeable to retire, or at leaſt to ſuſpend all action till the arrival of freſh troops. Cyrus, who was impatient to engage, heard their opinions with uneaſineſs, but obſerved a profound ſilence out of reſpect to the emperor, and ſo many experienced commanders; at length Aſtyages ordered him to ſpeak. He then roſe up in the midſt of the aſſembly, and with a noble and modeſt air, ſaid: Mero-

dac is now in full march, but he cannot come up with us without passing between a wood to his right and a morass to his left. Let the army advance to attack him in that place, where he will not be able to extend his troops and surround us. In the mean time I will convey myself with five hundred young Medes through this deep narrow valley, and line the wood. I have just caused it to be viewed, and find that the enemy have neglected this post.

He said no more, blushed, and feared to have spoken too much. All admired his genius for war at such tender years; and Astyages surprized at his ready thought and judgment, immediately commanded that his counsel should be followed. Cyaxares marched strait to meet the enemy, while Cyrus accompanied by Hystaspes filed off with a body of volunteers, and without being discovered seized an angle of the wood. The prince of the Medes attacked the Assyrians in the narrowest part of the pass, and while Astyages advanced to sustain him, Cyrus sallied out of the wood, fell upon the enemy in flank, and with his voice animated the Medes, who all followed him with ardour; he covered himself with his shield, pierced into the thickest of the battalions, and spread terror and slaughter where-ever he came. The Assyrians, seeing themselves thus attacked on all sides, lost courage and fled in disorder. As soon as the battle was over, generosity and humani-

ty refumed their empire in the breaſt of Cyrus: he was ſenſibly touched with ſeeing the field covered with dead bodies: he took the ſame care of the wounded Aſſyrians as of the Medes, and gave the neceſſary orders for their cure. They are men, ſaid he, as well as we, and are no longer enemies when once they are vanquiſhed. The emperor, having taken his precautions to prevent ſuch irruptions for the future, returned to Ecbatan.

Mandana, being ſoon after obliged to leave Media and return to Cambyſes, would have taken her ſon with her, but Aſtyages oppoſed it: Why, ſaid he, will you deprive me of the pleaſure of ſeeing Cyrus? He will here learn military diſcipline, which is not yet known in Perſia. I conjure you, by the tenderneſs which I have always ſhewn you, not to refuſe me this conſolation. Mandana could not yield her conſent but with great reluctance. She dreaded the leaving her ſon in the midſt of a court which was the ſeat of voluptuouſneſs. Being alone with Cyrus: My ſon, ſaid ſhe, Aſtyages deſires that you ſhould continue here with him; yet I cannot without concern reſolve to leave you: I fear leſt the purity of your manners ſhould be ſtained, and you ſhould be intoxicated with fooliſh paſſions. The firſt ſteps to vice will ſeem to be only innocent amuſements, a well-bred compliance with received cuſtoms, and a liberty which you muſt allow yourſelf in

order to pleaſe. Virtue may come by degrees to be thought too ſevere, an enemy to pleaſure and ſociety, and even contrary to nature, becauſe it oppoſes inclination; in a word, you will perhaps look upon it as matter of mere decency, a politic phantom, a popular prejudice, from which men ought to get free, when they can indulge their paſſions in ſecret. Thus you may go from one ſtep to another, till your underſtanding be infatuated, your heart led aſtray, and you run into all ſorts of crimes.

Leave Hyſtaſpes with me, replied Cyrus: he will teach me to avoid all theſe dangers. Friendſhip has long accuſtomed me to open my heart to him, and he is not only my counſellor, but the confident of my weakneſſes. Hyſtaſpes was an experienced commander, who had ſerved many years under Aſtyages, in his wars againſt the Scythians and the king of Lydia, and had all the virtues of the antient Perſians, together with the politeneſs of the Medes. Being a great politician and a great philoſopher, a man equally able and diſintereſted, he had riſen to the firſt employments of the ſtate without ambition, and poſſeſſed them with modeſty. Mandana being perſuaded of the virtue and capacity of Hyſtaſpes, as well as of the advantages her ſon might find by living in a court that was no leſs brave and knowing in the art of war than polite, obeyed Aſtyages with the leſs regret. She began her journey ſoon after,

and Cyrus accompanied her some leagues from Ecbatana; at parting she embraced him with tenderness; My son, said she, remember that your virtue alone can make me happy. The young prince melted into tears, and could make no answer; this was his first separation from her: he followed her with his eyes till she was out of sight, and then returned to Ecbatan.

Cyrus continued at the court of Astyages without being infected by it. This however was not owing to the precautions of Mandana, the counsels of Hystaspes, or his own natural virtue, but to love. There was then at Ecbatan, a young princess named Cassandana, related to Cyrus, and daughter of Pharnaspes, who was of the race of the Achemenides. Her mother dying, her father, who was one of the principal satrapes of Persia, had sent her to the court of Astyages, to be there educated under the eye of Ariana queen of the Medes. Cassandana had all the politeness of that court without any of its faults; her wit was equal to her beauty, and her modesty heightened the charms of both: her imagination was lively, but directed by her judgment; a justness of thought was as natural to her as a gracefulness of expression and manner; the delicate strokes of wit, with which her easy and chearful conversation abounded, were unstudied and unaffected; nor were the acquired accomplishments

of her mind inferior to her natural graces and virtues; but she concealed her talents with so much care, or discovered them with so much reserve, that every thing in her seemed the work of pure nature. She had entertained a particular regard for Cyrus from the first moment she had seen him, but had so carefully hid her sentiments as not to be suspected.

Proximity of blood gave Cyrus frequent opportunities of seeing her, and discourſing with her. Her conversation polished the manners of the young prince, who insensibly acquired by it a delicacy with which till then he had been unacquainted. The beauties and virtues of the princess produced by degrees in his soul all the motions of that noble passion, which softens the hearts of heroes without lessening their courage, and which places the principal charm of love in the pleasure of loving. Precepts, maxims and severe lessons, do not always preserve the mind from the poisoned arrows of sensuality. Virtue does not render the heart insensible, but it often happens that a well-placed love is the only security from dangerous and criminal passions.

Cyrus enjoyed in the conversation of Cassandana all the pleasures of the purest friendship, without daring to declare his love; his youth and his modesty made him timorous. Nor was it long before he felt all the pains, disquiets and alarms, which ever attend upon such

passions, even when they are most innocent. Cassandana's beauty created him a rival; Cyaxares felt the power of her charms; he was much about the same age with Cyrus, but of a very different character; he had wit and courage, but was of an impetuous, haughty disposition, and shewed already but too great a propensity to all the vices common to young princes. Cassandana could love nothing but virtue, and her heart had made its choice. She dreaded more than death a marriage which should naturally have flattered her ambition. Cyaxares was unacquainted with the delicacy of love: his high rank augmented his natural haughtiness, and the manners of the Medes authorized his presumption; so that he used little precaution or ceremony in letting the princess know his passion for her. He immediately perceived her indifference, sought for the cause of it, and was not long in making the discovery. In all public diversions she appeared gay and free with him, but was more reserved with Cyrus. The guard she kept upon herself gave her an air of constraint, which was not natural to her. She answered to all the civilities of Cyaxares with ready and lively strokes of wit; but when Cyrus spoke to her, she could hardly conceal her perplexity.

The prince of Persia, being little skilled in the secrets of love, did not interpret the conduct of Cassandana in the same manner with his

rival. He imagined that ſhe was pleaſed with the paſſion of Cyaxares, and that her eyes were dazzled with the luſtre of that prince's crown. He experienced alternately the uncertainty and hope, the pains and pleaſures of a lively paſſion: his trouble was too great to be long concealed; Hyſtaſpes perceived it and ſaid to him; For ſome time paſt I have obſerved that you are thoughtful and abſent; I believe I ſee into the cauſe of it, you are in love, Cyrus; there is no way to vanquiſh love, but to cruſh it in its birth. You are ignorant of its wiles, and the dangers into which it leads; at firſt it enchants with its ſweetneſs, but in the end it poiſons: it paſſes in the beginning for nothing more than a homage paid to merit, and a ſentiment worthy of a tender and generous heart; by little and little the ſoul loſes its vigour, the underſtanding is bewildered, and the intoxication augments; that which ſeemed in its birth an innocent inclination and a lovely paſſion, becomes on a ſudden all fury and madneſs. Cyrus touched to the quick by theſe words, hearkened to them with great uneaſineſs; he frequently changed colour, but durſt not make any anſwer. Hyſtaſpes knowing that examples make a deeper impreſſion than reaſoning, related to him the hiſtory of Zarina and Stryangeus; in which we have an inſtance of the fatal conſequences of a violent paſſion;

and at the ſame time of the poſſibility of ſurmounting it.

† In the reign of Cyaxares ſon of Phraortes, ſaid he, a bloody war was kindled between the Sacae and the Medes. The troops of Cyaxares were commanded by his ſon-in-law Stryangeus, the braveſt and moſt accompliſhed prince of all the Eaſt. He had married Rhetea the emperor's daughter, who had both wit and beauty, and was of a moſt amiable temper. Nothing had hitherto either leſſened or diſturbed their mutual paſſion. Zarina, queen of the Sacae, put herſelf at the head of her own troops; for ſhe was not only adorned with all the charms of her ſex, but was miſtreſs of the moſt heroic virtues: having been educated at the court of Media, ſhe had there contracted an intimate friendſhip with Rhetea from her childhood. For two whole years the war was carried on with equal advantages on both ſides. Truces were often made in order to treat of peace; and during theſe ceſſations of arms, Zarina and Stryangeus had frequent interviews. The great qualities which he diſcovered in this princeſs immediately produced eſteem; and under the cover of that eſteem, love ſoon inſinuated itſelf into his heart. He no longer endeavour-

† *This ſtory has its foundation in antiquity, and is taken from Nicolaus of Dam. Cteſias and Diod. Sic.*

ed to put an end to the war, for fear of being ſeparated from Zarina; but he made frequent truces, in which love had a greater ſhare than policy.

The emperor at length ſent expreſs orders to give a deciſive battle. In the heat of the engagement the two commanders met each other; Stryangeus would have avoided Zarina, but ſhe, whoſe heart was yet free from any thing which ſhould reſtrain her, attacked him, and obliged him to defend himſelf: Let us ſpare, cried ſhe, the blood of our ſubjects: It belongs to us alone to put an end to the war. Love and glory by turns animated the young hero; he was equally afraid of conquering and of being conquered; he frequently expoſed his own life by ſparing Zarina's, but at length found means to gain the victory; he threw his javelin with a ſkilful hand, yet ſcarce had he let it fly when he repented, and would have recalled it; the queen's horſe was wounded; the horſe fell, and the queen with him; Stryangeus flew inſtantly to her relief, and would have no other fruit of his victory, than the pleaſure of ſaving what he loved. He offered her peace with all ſorts of advantages, preſerved her dominions to her, and, in the name of the emperor, ſwore a perpetual alliance with her at the head of the two armies. After this he begged permiſſion to wait upon her to her capital, and ſhe conſented to it; but their motives were ve-

ry different. Zarina's thoughts were wholly taken up with the care of teſtifying her gratitude, while Stryangeus ſought only an opportunity of diſcovering his love; he accompanied the princeſs in her chariot, and they were conducted with pomp to Roxanacia. Stryangeus eaſily found means to prolong his ſtay there. It was neceſſary that the emperor ſhould ratify by a treaty the engagements into which his general had entered; and the prince by his addreſs cauſed ſeveral difficulties to be ſtarted which might make his preſence requiſite at the court of Zarina. He artfully made advantage of theſe negotiations to let the queen ſee how much he had her intereſt at heart; he at firſt concealed his deſigns that he might ſecure her friendſhip. Virtuous ſouls do not eaſily entertain diſtruſt, their very innocence helps to betray them when they are ignorant of the wiles of love. Zarina was all gratitude, and her eſteem for Stryangeus began by little and little to grow into affection, without her perceiving it. She often ſuffered her ſentiments to break forth, in the moſt conſpicuous manner, becauſe ſhe knew not as yet the ſource of them; ſhe taſted the ſecret ſweets of a young and growing paſſion, and was unwilling to examine into the motions of her own heart; but at length ſhe diſcovered, that love had too great a ſhare in them; ſhe bluſhed at her weakneſs, and reſolved to get the better of it; ſhe preſſed the

departure of Stryangeus, but the young Mede could not leave Roxanacia: he was no longer mindful of glory, he forgot all his affection for Rhetea, he yielded himself up intirely to a blind passion, sighed, complained, and being no longer master of himself, declared his love to Zarina in the strongest and most passionate terms.

The queen did not seek to hide the situation of her mind, but shunning all affected evasions and mystery, answered with a noble frankness: I am indebted to you for my life and for my crown; my love is equal to my gratitude, and my heart is no less touched than yours; but I will sooner die than betray my virtue, or suffer that your glory should receive the least blemish. Consider, dear Stryangeus, that you are the husband of Rhetea, whom I love; honour and friendship oblige me equally to sacrifice a passion which would prove my shame and her misfortune. As she ended these words she retired. Stryangeus remained confounded, and in despair; he shut himself up in his apartment, and felt by turns all the contrary motions of an heroic soul that is combated, conquered and insulted by a violent and tyrannical passion. One while he is jealous of Zarina's glory, and resolves to imitate her; the next moment cruel love sports with his resolutions, and even with his virtue. In this tempest of passions his understanding is clouded, his reason forsakes him, and he resolves to kill himself: but he first

writes these words to Zarina. 'I saved your 'life, and you take away mine; I fall the victim of my love and of your virtue, being unable to conquer the one or to imitate the other. Death alone can put an end to my 'crime, and to my torment. Farewel for ever.' He sent this letter to the queen, who instantly flew to the apartment of the young Mede; but he had already plunged the dagger into his breast; she saw him weltring in his blood, fell into a swoon, came again to herself, and by her tears called back his soul that was ready to take its flight. He sighed, opened his eyes, beheld the grief of Zarina, and consented to have his wound taken care of, which for many days was thought mortal.

Rhetea, being informed of this tragical adventure, soon arrived at Roxanacia. Zarina related to her all that had happened, without concealing either her weakness or her resistance. Such noble simplicity cannot be understood or relished but by great souls. Though the war between the Sacae and the Medes had interrupted the correspondence of these two princesses, it had not in the least diminished their friendship; they knew and esteemed each other too well to be susceptible of distrust or jealousy. Rhetea always beheld Stryangeus with the eyes of a lover: she lamented and compassionated his weakness, because she saw it was involuntary. His wound was at length heal-

ed, but he was not cured of his love: Zarina in vain preſſed his departure, he was not able to tear himſelf away from that fatal place, his paſſion and his torments were renewed. Rhetea perceived it and fell into a deep ſadneſs; ſhe ſuffered all the moſt cruel agitations of ſoul: grief for being no longer loved by a man whom alone ſhe loved; commiſeration for a huſband given up to deſpair; eſteem for a rival whom ſhe could not hate. She ſaw herſelf every day between a lover hurried away by his paſſion, and a virtuous friend whom ſhe admired; and that her life was the misfortune of both. How cruel a ſituation for a generous and tender heart! the more ſhe concealed her pain, the more ſhe was oppreſſed by it. She ſunk at laſt under the weight, and fell dangerouſly ſick. One day when ſhe was alone with Zarina and Stryangeus, ſhe dropt theſe words; I am dying; but I die content, ſince my death will make you happy.

Zarina melted into tears at theſe words and withdrew: theſe words pierced the heart of Stryangeus: he looked upon Rhetea and beheld her pale, languiſhing, and ready to expire with grief and love. The princeſs's eyes were fixed and immovably faſtened upon the prince; his own at length were opened: he was like a man who awakes from a profound ſleep, or comes out of a delirium, where nothing had appeared in its natural ſhape. He had ſeen Rhe-

tea every day without perceiving the cruel condition to which he had reduced her; he saw her at present with other eyes: it awakened all his virtue, and kindled again all his former tenderness. He acknowledged his error, threw himself at her feet, and, embracing her, repeated often these words, interrupted by tears and sighs; Live, my dear Rhotea, live to give me the pleasure of repairing my fault; I am now acquainted with all the value of your heart. These words brought her again to life; her beauty returned by degrees with her strength: she departed soon after with Stryangeus for Ecbatana, and from that time nothing ever disturbed their union.

You see by this, continued Hystaspes, to what extremities love may reduce the greatest heroes; you see likewise the power of resolution and courage in conquering the most violent passions, when we have a sincere desire to get the victory. I should fear nothing for you if there were at this court such persons as Zarina; but heroic virtue like hers would be thought romantic, or rather a savage insensibility. The manners of the Medes are very much changed: Cassandana, continued he with design, is the only person I see here who is worthy of your affection. He was going on, when Cyrus interrupting him cried out, You have named the dear object of my heart: Cassandana has rendered me insensible to every thing

that could have ſeduced my virtue, I love her, but I am not loved. The prince ſtopped here, fearing to have ſaid too much; he looked upon Hyſtaſpes to ſee whether he approved of his love.

Hyſtaſpes, overjoyed to have diſcovered the prince's paſſion by this innocent artifice, reſolved inſtantly to employ all his endeavours to cure him of it, but yet to manage him with delicacy and tenderneſs; he diſſembled his concern, and embracing the young prince, with a ſerene countenance ſaid to him, Caſſandana's beauty is the leaſt of her charms, her heart is as pure as her underſtanding is bright: I cannot however approve of your paſſion, you know that Cambyſes has other views for you. He deſigns you for the daughter of Croeſus, one of the moſt potent monarchs of the Eaſt. It is by this marriage that you muſt begin to verify the oracles; Perſia is a tributary province, too inconſiderable to be the centre of a vaſt empire, and the ſcene of thoſe great exploits to which the gods have deſtined you; do not oppoſe their decrees: you cannot without a crime give your heart to any other but her whom Cambyſes has choſen for you; remember the ſtory of Stryangeus, and the exceſſes to which that hero was hurried by his love. This diſcourſe threw Cyrus back into his former ſadneſs; but out of friendſhip for Hyſtaſpes he concealed his pains without diſguiſing his ſen-

timents. If the great Oromazes, said he with a submissive tone of voice, decrees me for the daughter of the king of Lydia, he will doubtless give me the strength to get the mastery of my passion. But, alas, can you compare my love for Cassandana with that of Stryangeus for Zarina? That prince's love, answered Hystaspes, was criminal, but your's cannot be innocent, if it be not approved of by Cambyses. He durst not say any more, well knowing, that opposition for the most part serves only to irritate the minds of young persons. He contented himself with observing for some days all the prince's motions, and at length concluded that the only means to cure him of his passion was to separate him from the object of it. He informed Cambyses of Cyrus's affection for Cassandana, and as the king of Persia had other views for his son, which suited better with his politics, he recalled him into Persia.

The young prince received his father's orders with a concern that was suitable to the violence of his love. Cassandana on the other hand could not support the thought of a separation, which left her wholly exposed to the importunities of Cyaxares, and she gave herself to grief; even love itself obliged her to fly what she loved; she was afraid of contributing to the misfortunes of Cyrus by approving of his passion: but while she carefully avoided him, he sought for her with eagerness; and decency

at length required she should see him to receive his last adieu. The prince was no longer able to hide his sentiments, he discovered at the same time both the violence of his passion and the excess of his affliction. Some tears dropped from the princess's eyes, and in spite of her reservedness these words escaped her: Ah gods, why have you given me a heart capable of tenderness, if you forbid me to love? She blushed as she uttered these words and retired. Cyrus durst not follow her; the joy of finding that he was loved by Cassandana, and the fear of losing her, excited such a tempest of contrary motions in his soul as exceedingly distressed him. After a long struggle and violent agitations of mind, he at length flattered himself, that when he arrived at the court of Persia he might be able to move Cambyses, by the help of Mandana, and this hope hindered him from sinking under the weight of so cruel a separation.

The young nobility would accompany him to the frontiers of Media. As he went from Ecbatan, he often stopped to look back upon the place where he had left Cassandana; at length he lost sight of that stately city, and continued his way. When he came to the frontiers, where the young Medes were to leave him, he made them all rich presents, but with admirable distinction, preferring merit and service to birth and rank. During the rest of the journey, the hope of engaging Mandana in the

interests of his love seemed intirely to calm his mind, and diffused an air of contentment upon his face which he had not before. His return into Persia was celebrated by public feasting and rejoicings; and when these were over, he left his father's palace, and retired to the place allotted for the education of the young Persian nobility, where he continued till he was eighteen. The young Satrapes, seeing Cyrus returned, said one to another: He has been living delicately at the court of Media, he will never be able to accustom himself to our simple and laborious manner of life; but when they saw that he was content with their ordinary diet, that he was more temperate and abstemious than they themselves, and that he shewed more skill and courage in all his exercises, they were struck with admiration, and confessed, that he had yet a juster title to the throne by his merit than by his birth.

Some days after his return Cambyses sent for him, and seeming ignorant of his passion for Cassandana, imparted to him the design he had of speedily marrying him to Candaules, daughter of the king of Lydia. Cyrus made no answer but by a deep sigh and a respectful silence; but the moment he left the king he ran to the queen's apartment to disclose to her the secret of his heart. I have followed your counsels, said he, at the court of Ecbatan, I have lived insensible to all the most enticing

charms of voluptuouſneſs; but I owe nothing to myſelf on this account, I owe all to the daughter of Pharnaſpes; I love her, and this love has preſerved me from all the errors and extravagancies of youth: do not think that my attachment to her is only a tranſient liking which may ſoon be over; I have never loved any other than Caſſandana, and I feel that I never can love but her alone: will you ſuffer the happineſs of my life to be made a ſacrifice to political views? It is pretended that my marriage with the daughter of Croeſus is the firſt ſtep I muſt take to enlarge my empire, but ſurely the gods can make me a conqueror without making me miſerable. Mandana perceived that her ſon's paſſion was yet too ſtrong to ſuffer any remonſtrances againſt it, and hoping that time and abſence would inſenſibly weaken it, ſhe in the mean time ſoothed and encouraged him.

Caſſandana lived ſtill at the court of Ecbatan, but ſhe always received Cyaxares with great coldneſs. He owed all the complaiſance ſhe had ſhewn him to Cyrus's preſence. The pleaſure of ſeeing Cyrus, of loving him, and being loved by him, filled her ſoul with a ſecret joy that diffuſed itſelf through all her actions: but after the departure of the young prince, her converſation, which had before been ſo ſprightly and chearful, was changed into a mournful ſilence; ſhe languiſhed, her lively

wit seemed to be extinguished, and all her natural charms to disappear. In the mean while Pharnaspes fell dangerously ill at the court of Persia, and desired to see his daughter; upon this news she left Ecbatan in haste, to pay the last duties to her father. Several ladies of the court regretted her, but the greater part rejoiced at the absence of a princess, whose manners were too perfect a model of discreet conduct. Cyaxares saw the departure of Cassandana with inexpressible dissatisfaction: spite, jealousy, hatred to his rival, all the passions which arise from slighted love, tyrannized over his heart. He gave orders to young Araspes, the son of Harpagus, to go privately through by ways and stop Cassandana, and to conduct her to a solitary place on the borders of the Caspian sea.

Araspes, though he had been educated amidst all the pleasures of a voluptuous court, had nevertheless preserved noble and generous sentiments, and sincerely abhorred every thing that was dishonourable: whatever faults he had, proceeded rather from easiness and complaisance than viciousness; he was of an amiable temper and a sound understanding; and being born for arms, as well as formed for a court, was qualified for any employment civil or military. He communicated the orders, given him by Cyaxares, to his father Harpagus, who loved Cyrus. Harpagus, having long sigua-

lized his courage in war, lived at the court of Ecbatan, without being corrupted by it: he beheld with concern the manners of the age, but said little, choosing rather to condemn them by his conduct than by his discourse. I foresee, said he to Araspes, all the misfortunes which virtue will bring upon us; but beware of gaining the prince's favour by a crime: Go, my son, and instead of oppressing innocence, make haste to its succour. Araspes departed with expedition, overtook the princess near Aspadana, told her the orders of Cyaxares, and offered to conduct her into Persia. She wept for joy to see the generosity of the young Mede, and made haste to gain the frontiers of her own country. Pharnaspes died before his daughter could reach the court of Cambyses. When the princess had mourn'd for the death of her father as nature and decency required, she at length saw Cyrus, and informed him of the generous proceeding of Araspes. The prince from that moment conceived a tender friendship for him, which lasted to the end of their lives. But Cyaxares resolved to avenge himself of Araspes, and this in so cruel a manner as was a dishonour to human nature. He caused Harpagus's second son to be murdered, and his mangled limbs to be served up before the unhappy father at a feast. The report of so terrible a cruelty stirred up the indignation of all the Medes: but Astyages, being blinded by paternal affection,

would not see nor punish his son's crime: and thus a prince, who was naturally beneficent, countenanced vice by a shameful weakness: he knew not the value of virtue, and was only good by complexion. Harpagus, being utterly disconsolate, retired from the court of Ecbatan, and went privately into Persia, where Cambyses granted him all the advantages and honours he could offer him to compensate his losses in Media.

Cassandana, being not without hopes that Cambyses would be prevailed on to alter his designs, lived at the court of Persia in great tranquillity. By her virtue, wit and good sense she had gained the heart of Mandana, whose sentiments in relation to her son's marriage were altered by the death of Pharnaspes. Cassandana's mother was daughter of the king of Armenia, and the young princess might one day be heiress of that crown; an alliance with Croesus would probably excite the jealousy of the Eastern princes against Cyrus, and Lydia was at too great a distance to have speedy succours from thence; even the oracles themselves seemed to be against this alliance, seeing they foretold that Lydia was to be Cyrus's first conquest. All these reasons joined together determined Mandana to oppose no longer her son's inclination; however, she durst not for the present discover her thoughts to Camby-

ſes, becauſe he was ſtill eagerly bent upon an alliance with the king of Lydia.

Croeſus had long formed the deſign of extending his dominions in Aſia. His numerous troops, and his prodigious wealth had inſpired him with theſe ambitious thoughts. He had drawn into his ſervice, or into his alliance, the Egyptians, the Thracians, the Greeks, and divers nations that were ſettled in Aſia minor; he beheld with a jealous eye the conqueſts of Nabuchodonoſor, and was ſeeking all means to ſtop the progreſs of them; he knew that Cyrus would be heir to the crown of Media in caſe Cyaxares died without children; the Perſians had acquired the reputation of a warlike people, and their country was conveniently ſituated for making incurſions upon the territories of the king of Babylon, if ever that prince ſhould begin a war with Lydia. Theſe conſiderations made Croeſus very deſirous of informing himſelf by his own eyes of the reſpective forces of the kings of Media and Babylon, and of the advantages of an alliance with the one and with the other: and having more artifice and ambition than ſkill and prudence he raſhly reſolved to leave his dominions, which were not then very diſtant from Media †, and convey himſelf, with all his court, into the very heart of

† *Sir Iſaac Newton's Chronology, pag.* 316. *Herod. lib.* 1. *cap.* 73, 74.

Asia. In order to conceal his real views, he raised several difficulties concerning the marriage of his daughter with Cyrus, which could not be well adjusted by embassies, and he promised a conference with Cambyses on the confines of Persia: Suza being a neutral city, was chosen for the congress: it was at this time under the government of Phraates, a tributary prince to the Babylonians, and father of Abradates, who was afterwards so remarkable for his devotion to Cyrus. Croesus carried the queen of Lydia and his daughter with him, under pretence of letting them see Cyrus before the conclusion of the marriage. He sent notice to the court of Persia of his departure for Suza, upon which Cambyses prepared likewise for his journey thither. But this news threw the young prince of Persia into the utmost despair, and Cassandana into a terrible consternation. She had no distrust of Cyrus's constancy, but she dreaded the ambition of Cambyses. Mandana, who was steady in her views, desired that Cassandana might go with the court to Suza: Cambyses at first opposed it, but fearing to heighten his son's passion for that princess by a forced separation, he at length yielded to the dextrous insinuations of the queen; he flattered himself with the hope of changing his son's inclination by the new object he should present him with, and which indeed would have been capable of stealing away the heart of Cy-

rus, had he been of that fickle humour ſo natural to young princes.

The two courts being met at Suza, the firſt days were ſpent in feaſting and rejoicings. Croeſus, who was naturally vain, affected a pompous ſhew of magnificence. Cambyſes, like a wiſe prince, placed all his glory in the genius and military virtues of his ſubjects. The extraordinary concourſe of men of two nations, ſo different in their manners, created a wonderful diverſity in all the public ſhews and entertainments, and a perfect contraſt of courtiers and warriors. The Lydians, though not grown quite effeminate, made a ſhining figure by the magnificence of their dreſs, the delicacy of their manners, and the ſprightlineſs of their converſation: but the Perſians, who were rough without ferocity, humane without politeneſs, and haughty notwithſtanding their ſimplicity, carried all the prizes in the games by their ſuperior addreſs and ſtrength of body. The negotiations were ſoon begun; and while the two kings employed all the arts of policy to promote their deſigns, attentive love ſet all his engines at work to diſconcert them, and render them fruitleſs.

The daughter of Croeſus no ſooner appeared at Suza, but all eyes were dazzled with her charms, and the Perſians univerſally cried out that ſhe alone was worthy of Cyrus, and the only princeſs who could make him happy. She

had a manner and a turn of mind which were perfectly agreeable to the taſte and genius of that people; her noble and ſprightly air was tempered with a majeſtic ſweetneſs; ſhe loved hunting and other maſculine exerciſes, and never ſhewed any token of the weakneſſes natural to her ſex; the more ſhe was ſeen the more ſhe diſcovered of rare accompliſhments. Her ſuperior graces and wit eclipſed thoſe of all the Lydian, Suzan and Perſian ladies. Caſſandana's beauty maintained its prerogative no where but in the heart of Cyrus. One baſhful, tender, modeſt look from that princeſs was ſufficient to render him inſenſible to all the charms of Candaules. He behaved himſelf however with ſo much diſcretion in public, that the fair Lydian did not perceive his indifference; but he was no ſooner alone with her than he became penſive and ſeemed quite abſent; ſhe was far from gueſſing the cauſe of it, and made him ſometimes call home his thoughts by delicate ſtrokes of raillery, to which he ſeldom gave her any anſwer; when he did, he ſeemed always embarraſſed and at a loſs; the princeſs imputed this to a want of ſenſe rather than of ſenſibility, and ſhe began to repent of her journey. The negotiations went on, but Cyrus ſought all means to retard them; neither the anger of Cambyſes, nor the counſels of Hyſtaſpes made any impreſſion on his mind. Nevertheleſs he inwardly condemned himſelf for his re-

bellion against his father's will; he begged time to vanquish his passion, and promised to use his utmost efforts to get the mastery of it; nay he thought himself sincere in the promises he made, but he saw Cassandana and all his resolutions vanished. He pressed, importuned, made his tears plead with Mandana, and used all his arguments with Cambyses; he justified his passion to himself by the oracles, and would needs believe, that the gods, by calling him to the conquest of Lydia, were secretly averse from his father's designs; he left no pretext unemployed to keep off the marriage, and love favoured his endeavours.

The Lydian princess had known Cassandana at the court of Ecbatan, and she loved her with true affection. She never once imagined herself to be her rival. Cassandana on the other hand felt no regret nor jealousy to see the homage that was paid to her friend's beauty, but she could not consent to lose the heart of Cyrus; she never saw the young Lydian without uneasiness; she would not deceive her, and she durst not speak to her; she was afraid of dropping the least word which might either be unworthy of her love, or impose upon her friend; her trouble and her alarms were daily augmented, the amusements of the court became insipid to her, she scarce appeared any more in public; she retired at length to a solitary place upon the frontiers of Persia, where the princes

of her family uſed ordinarily to reſide. It was about twenty furlongs from Suza †, in a pleaſant vale watered by three rivers, whoſe copious ſtreams being multiplied by the induſtrious inhabitants, and diſtributed into ſeveral canals, fertiliſed the meadows and kept them in a perpetual verdure. On one ſide the little hills which roſe one above another were covered with olive, pomegranate and orange trees; nature ſhewed herſelf there in her richeſt and gayeſt dreſs: the lofty mountains which appeared at a greater diſtance all around, and with their craggy tops ſeemed to touch the ſky, ſerved as a barrier againſt the winds. Through the middle of a garden leſs beautified by art than nature, ran a cryſtal ſtream, which falling on a bed of pebbles formed a caſcade, whoſe agreeable murmur ſoothed the ſoul to ſweet muſings. Not far from hence a wild vine, interweaving its branches with many odoriferous ſhrubs, afforded all the day long a cool and refreſhing ſhade. Pharnaſpes had brought from Babylon the ſtatues of Pyramus and Thiſbe, on the pedeſtals of which was repreſented in bas-relief the hiſtory of their misfortunes, which had made that city famous before it became ſo by its conqueſt: he had placed theſe ſtatues in a

† *The deſcription of Bedarides, near the fountain of Veucluſe, famous for the amours of Laura and Petrarch.*

bower, and they were almoſt the only ornament with which art had beautified this peaceful abode.

Candaules being informed of her friend's retreat went in all haſte to make her a viſit. Caſſandana was retired into the bower of Pyramus and Thiſbe. The princeſs of Lydia intending to ſurprize her, ſtole ſoftly along behind the trees and beheld her proſtrate before the ſtatues; ſhe drew near unſeen, and liſtening to what ſhe ſaid, heard her thus deplore her misfortunes. O ye manes of chaſte lovers, if ye ever come into theſe places hear my complaints, be witneſſes of my paſſion, and ſoften the god of love in favour of two the moſt unhappy of his votaries, whoſe fortune reſembles yours; let him either perfect our union, or put an end to my life, which ſerves only to be an obſtacle to the happineſs of Candaules and the grandeur of Cyrus. The princeſs of Lydia could refrain no longer, but entered the bower; the two friends embraced each other, and remained a long time without words or motion. Candaules was capable of ſtrong and generous friendſhip, ſhe had never felt the power of love, ſhe had ſeen Cyrus with other eyes than Caſſandana, and continued at the court of Suza more out of obedience than inclination, ſo that her heart had no ſacrifice to make; ſhe at length broke ſilence with theſe words: Ah Caſſandana, why did you conceal

from me your ſentiments and your affliction? Baniſh your fears, Cyrus has made no impreſſion on my heart. I will ſoon put an end to your misfortunes without giving offence either to Croeſus or Cambyſes. After this they paſſed ſeveral hours together, made a mutual vow of eternal friendſhip, and then Candaules returned to Suza.

Cyrus was informed of what had paſſed, and being now no longer in any fear of injuring his love, began to contract a very ſtrict friendſhip with the Lydian princeſs. She very ſoon perceived the wrong judgment ſhe had made of his underſtanding, and became fully ſenſible of the ſuperiority of his genius. They jointly concerted meaſures to diſturb the negotiations, and he reſumed his eaſy, frank and chearful air. Cambyſes was rejoiced at this change, imputed it to another cauſe, and preſſed the concluſion of the marriage; but then Croeſus began to diſſemble: he had diſcerned that it would be much more advantageous for him to have an alliance with the king of Babylon than with the king of Perſia; and while he was privately ſounding the diſpoſitions of Nabuchodonoſor, raiſed ſeveral difficulties which it was impoſſible for Cambyſes to have foreſeen. Candaules had ſeen Merodac, the Aſſyrian prince, at the court of Lydia, and though ſhe was not ſuſceptible of the ſoft paſſion of love, ſhe was much better pleaſed with this

match than with the other; her ambition ſtruck in with her friendſhip for Caſſandana, and ſhe uſed all her endeavours to engage her father in this deſign. Mandana having learnt how Candaules ſtood inclined, the more eaſily perſuaded herſelf, that the oracles were againſt the intended marriage, and endeavoured to make Cambyſes indifferent about the ſucceſs of the negotiations. Cyrus, who knew how every one was diſpoſed, drew thence all poſſible advantage to break off the treaty. Thus religion, love and policy made each act a different part; the conferences were ſpun out to a great length, and nothing was determined. But now Croeſus, receiving intelligence that the king of Babylon was not averſe from an alliance with him, left Suza on a ſudden without declaring the reaſons of his conduct. Cambyſes was piqued at this proceeding, but like a wiſe prince diſſembled his reſentment and went back to his capital.

Caſſandana returned ſoon after to the court of Perſia, and Cyrus preſſed Mandana to ſpeak to his father. Cambyſes who did not eaſily forſake his firſt opinions, was for renewing the negotiations with Croeſus; but the queen repreſented to him, that Caſſandana by her mother's ſide was grand-daughter to the king of Armenia, who was far advanced in years, and had but one ſon; that in caſe this prince ſhould die ſhe would be heireſs of that crown; that

the oracles ſeemed to diſcountenance her ſon's marriage with the daughter of Croeſus; having foretold that Cyrus ſhould begin his conqueſts by that of Lydia. Let us leave to the gods, ſaid ſhe, the care of accompliſhing their own decrees, without preſcribing to them the means they ſhall employ; they often fulfil their deſigns by ſuch methods as to us would ſeem calculated to diſappoint them. Two conſiderable events wrought that effect upon the king's mind, which the queen's ſolicitations would never have done. Advice came that the daughter of Croeſus was promiſed to the ſon of the king of Babylon, and that the two princes had entered into a ſtrict alliance: this news diſconcerted his ſchemes; but what determined him at length to comply with his ſon's wiſhes, was the death of the prince of Armenia, by which Caſſandana became preſumptive heireſs of that crown.

The nuptials were celebrated according to the manner of the age and of the country. Cyrus and Caſſandana were conducted to the top of a high mountain conſecrated to the great Oromazes; a fire of odoriferous wood was lighted; the high prieſt bound together the flowing robes of the two lovers as a ſymbol of their union: then holding each other by the hand and ſurrounded by the Eſtals †, they danced a-

† *Eſta is a Chaldee word which ſignifies fire, and*

bout the ſacred fire, ſinging, according to the religion of the ancient Perſians, the love of Oromazes for his daughter Mithra before the beginning of time; the picture which ſhe preſented him, containing the ideas of all things; the production of innumerable worlds reſembling thoſe ideas; the birth of the pure Genii, appointed to inhabit theſe worlds; the revolt of Arimanius againſt the god Mythras; the origin of the chaos, and how it was reduced to order; the fall of ſpirits into mortal bodies; the labours of Mythras to raiſe them again to the Empyreum; and laſtly the total deſtruction of the evil principle, who diffuſes every where hatred, diſcord and the helliſh paſſions.

The young prince's happineſs increaſed daily: the more he was acquainted with the mind and heart of Caſſandana, the more he diſcovered there of thoſe ever new and ever blooming charms which are not to be found in beauty alone. Neither marriage which often weakens the ſtrongeſt paſſions, nor that almoſt invincible fondneſs for novelty, ſo univerſal in mankind, diminiſhed in the leaſt the mutual affection of theſe happy lovers.

from thence comes the Greek word Ἑστία. *The Romans add V to it and make it Veſta, as of* Ἑσπέρα *they make Veſpera, Hyde Rel. Ant. Perſ. cap.* 7.

THE TRAVELS OF CYRUS.

SECOND BOOK.

THE prince of Perſia was ſo enamoured with Caſſandana, and his thoughts were ſo entirely employed in furniſhing amuſements for her, that there was great reaſon to fear he would give himſelf up to an indolent life. He was daily inventing new ſhews and entertainments unknown before in Perſia, and introduced all the diverſions in vogue at the court of Ecbatan: he gave no attention to buſineſs, and even neglected military exerciſes: this kind of life expoſed him continually to be ſeduced by the diſcourſes of the young Satrapes who were about him. The Gymnoſophiſts were beginning at this time to ſpread abroad in Perſia their pernicious doctrine concerning the two principles, which make men virtuous without merit, or vicious without fault, by the force of an invincible fatality. All the younger ſort readily adopted this opinion becauſe it favoured

their paſſions: the deadly poiſon was ſtealing by degrees into the heart of Cyrus, and even Araſpes helped to cheriſh in his breaſt theſe riſing prejudices againſt religion.

On the borders of the Perſian gulf there had been lately ſettled a famous ſchool of Magi, whoſe doctrine was entirely oppoſite to theſe fatal errors. Cyrus had a taſte and a genius which led him to the ſtudy of the ſublimeſt ſciences; and Hyſtaſpes, without letting the prince perceive his views, laid hold of this advantage to raiſe a deſire in him of converſing with thoſe ſages: as they never left their ſolitude, ſhunning the courts of princes, and had little intercourſe with other men, Cyrus reſolved to go ſee them in their retreat.

He undertook this journey with Caſſandana, accompanied by Hyſtaſpes, Araſpes, and ſeveral of the Perſian nobles. They croſſed the plain of Paſſagarda, travelled through the country of the Mardi and arrived upon the banks of the Aroſis. They entered by a narrow paſs into a large valley, incompaſſed with high mountains, the tops of which were covered with oaks, fir-trees and lofty cedars; below were rich paſtures, in which all ſorts of cattle were feeding; the plain looked like a garden watered by many rivulets, which came from the rocks all around and emptied themſelves into the Aroſis. This river loſt itſelf between two little hills, which, as they opened, preſented to the view ſucceſſive

ſcenes of new objects, and diſcovered at diſtances fruitful fields, vaſt foreſts, and the Perſian gulf, which bounded the horizon. Cyrus and Caſſandana, as they advanced in the valley, were invited into a neighbouring grove by the ſound of harmonious muſic. There they beheld, by the ſide of a clear fountain, a great number of men of all ages, and over-againſt them a company of women, who formed a concert. They underſtood that it was the ſchool of the Magi, and were ſurprized to ſee, inſtead of auſtere, melancholy and thoughtful men, an agreeable and polite people.

Theſe philoſophers looked upon muſic as ſomething heavenly, and proper to calm the paſſions, for which reaſon they always began and finiſhed the day by concerts*. After they had given ſome little time in the morning to this exerciſe, they led their diſciples through delightful walks to the ſacred mountain, obſerving all the way a profound ſilence; there they offered their homages to the gods, rather by the voice of the heart, than of the lips. Thus by muſic, pleaſant walks and prayer, they prepared themſelves for the contemplation of truth, and put the ſoul into a ſerenity proper for meditation; the reſt of the day was ſpent in ſtudy. Their only repaſt was a little before ſun ſet, at which time they ate nothing but

* *Strab. lib.* 17.

bread, fruits, and ſome portion of what had been offered to the gods, concluding all with concerts of muſic †. Other men begin not the education of their children till after they are born, but the Magi ſeemed to do it before. While their wives were with child, they took care to keep them always in tranquillity, and a perpetual chearfulneſs, by ſweet and innocent amuſements, to the end that from the mother's womb the fruit might receive no impreſſions, but what were pleaſing, peaceful and agreeable to order.

Each ſage had his province in the empire of philoſophy; ſome ſtudied the virtues of plants, others the metamorphoſes of inſects; ſome again the conformation of animals, and others the courſe of the ſtars: but the aim of all their reſearches was to come to the knowledge of the gods, and of themſelves. They ſaid, that the ſciences were no farther valuable than they ſerved as ſteps to aſcend to the great Oromazes, and from thence to deſcend to man. Though the love of truth was the only bond of ſociety among theſe philoſophers, yet they were not without a head; they called him the Archimagus. He, who then poſſeſſed that honour, was named Zarduſt or Zoroaſter; he ſurpaſſed the reſt more in wiſdom than in age, for he was ſcarce fifty years old; nevertheleſs he was a conſummate maſter in all the ſciences of the Chaldeans and Egyptians, and had even ſome knowledge of the religion of the Jews, whom

† *Strab. lib.* 17.

he had ſeen at Babylon. Having obſerved the corruption which had crept in among the Magi, he had applied himſelf to reform their manners and their doctrine *.

When Cyrus and Caſſandana entered into the grove, the aſſembly roſe up and worſhipped them, bowing themſelves to the earth, according to the cuſtom of the Eaſt; and then retiring left them alone with Zoroaſter. This philoſopher led them to a bower of myrtle, in the midſt of which was the ſtatue of a woman, which he had carved with his own hands. They all three ſat down in this place upon a ſeat of verdant turf, and Zoroaſter entertained the prince and princeſs with a diſcourſe of the life, manners and virtues of the Magi. While he was ſpeaking he frequently caſt a look upon the ſtatue, and as he beheld it his eyes were bathed in tears. Cyrus and Caſſandana obſerved his ſorrow at firſt with a reſpectful ſilence, but afterwards the princeſs could not forbear aſking him the reaſon of it. That ſtatue, anſwered he, is the ſtatue of Selima, who heretofore lov'd me, as you now love Cyrus. It is here that I come to ſpend my ſweeteſt and my bittereſt moments. In ſpite of wiſdom, which ſubmits me to the will of the gods; in ſpite of the pleaſures I taſte in philoſophy; in ſpite of

* *Agathias de Zor. and Sir Iſaac Newton, Chron. p.* 348.

the inſenſibility I am in, with regard to all human grandeur, the remembrance of Selima often renews my regrets and my tears. True virtue, tho' it regulates the paſſions, does not extinguiſh tender ſentiments. Theſe words gave Cyrus and Caſſandana a curioſity to know the hiſtory of Selima. The philoſopher would have excuſed himſelf, but he had already betrayed his ſecret by the ſenſibility he had ſhewn, and could not go back without failing in due reſpect to perſons of ſuch high rank: having therefore wip'd away his tears he thus began his narration. I am not afraid of letting you know my weakneſs; but I ſhould avoid the recital I am going to make, if I did not foreſee that you may reap ſome uſeful inſtruction from it. I was born a prince; my father was ſovereign of a little territory in the Indies, which is called the country of the Sophites. Having loſt my way one day when I was hunting, I chanced to ſee in the thick part of a wood a young maid, who was there repoſing herſelf. Her ſurpriſing beauty immediately ſtruck me: I became immoveable, and durſt not advance: I imagin'd ſhe was one of thoſe aerial ſpirits, who deſcend ſometimes from the throne of Oromazes, to conduct ſouls back to the Empyreum. Seeing herſelf alone with a man, ſhe fled, and took refuge in a temple that was near the foreſt. I durſt not follow her; but I learnt that her name was Selima, that

ſhe was daughter of an old Brachman, who dwelt in that temple, and that ſhe was conſecrated to the worſhip of the fire. The Eſtals may quit celibacy and marry: but while they continue prieſteſſes of the fire, the laws are ſo ſevere among the Indians, that a father thinks it an act of religion to throw his daughter alive into the flames, ſhould ſhe ever fall from that purity of manners which ſhe has ſworn to preſerve.

My father was yet living, and I was not in a condition to force Selima from that aſylum; nay had I been king, princes have no right in that country over perſons conſecrated to religion. However all theſe difficulties did but encreaſe my paſſion; and the violence of it quickened my ingenuity: I left my father's palace; I was young, a prince, and I did not conſult reaſon. I diſguis'd myſelf in the habit of a girl, and went to the temple where the old Brachman lived. I deceiv'd him by a feign'd ſtory, and became one of the Eſtals, under the name of Amana. The king, my father, who was diſconſolate for my ſudden leaving him, order'd ſearch to be made for me every where, but to no purpoſe. Selima not knowing my ſex, conceived a particular liking and friendſhip for me. I never left her; we paſs'd our lives together in working, reading, walking, and ſerving at the altars. I often told her fables and affecting ſtories, in order to paint forth the

wonderful effects of friendſhip and of love. My deſign was to prepare her by degrees for the final diſcovery of my intentions. I ſometimes forgot myſelf while I was ſpeaking, and was ſo carried away by my vivacity, that ſhe often interrupted me, and ſaid, one would think, Amana, to hear you ſpeak, that you feel in this moment all that you deſcribe. I liv'd in this manner ſeveral months with her, and it was not poſſible for her to diſcover either my diſguiſe or my paſſion. As my heart was not corrupted, I had no criminal view. I imagin'd, that if I could engage her to love me, ſhe would forſake her ſtate of life to ſhare my crown with me: I was continually waiting for a favourable moment, to reveal to her my ſentiments; but alas! that moment never came.

It was a cuſtom among the Eſtals, to go divers times in the year upon a high mountain, there to kindle the ſacred fire, and to offer ſacrifices: we all went up thither one day, accompanied only by the old Brachman. Scarce was the ſacrifice begun, when we were ſurrounded by a body of men, armed with bows and arrows, who carried away Selima and her father. They were all on horſeback; I followed them ſome time, but they entered into a wood, and I ſaw them no more. I did not return to the temple, but ſtole away from the Eſtals, changed my dreſs, took another diſguiſe, and forſook the Indies. I forgot my fa-

ther, my country, and all my obligations; I wandered over all Asia in search of Selima: What cannot love do in a young heart given up to its passion? One day, as I was crossing the country of the Lycians, I stopt in a great forest to shelter myself from the excessive heat, I presently saw a company of hunters pass by, and a little after several women, among whom I thought I discovered Selima: She was in a hunting dress, mounted upon a proud courser, and distinguished from all the rest by a coronet of flowers. She passed by me so swiftly, that I could not be sure whether my conjectures were well founded; but I went strait to the capital.

The Lycians were at that time governed by women, which form of government was established among them upon the following occasion. Some years ago the men became so effeminate during a long peace, that their thoughts were wholly taken up about their dress. They affected the discourse, manners, maxims, and all the imperfections of women, without having either their sweetness or their delicacy: and while they gave themselves up to infamous lasiness, the most abominable vices took the place of lovely passions; they despised the Lycian women, and treated them like slaves: a foreign war came upon them; the men being grown cowardly and effeminate were not able to defend their country, they fled and hid themselves in caves and caverns; the women being

accuſtomed to fatigue, by the ſlavery they had undergone, took arms, drove away the enemy, became miſtreſſes of the country, and eſtabliſhed themſelves in authority by an immutable law. From that time the Lycians habituated themſelves to this form of government, and found it the mildeſt and moſt convenient. Their queens had a council of ſenators, who aſſiſted them with their advice: The men propoſed good laws, but the executive power was in the women. The ſweetneſs and ſoftneſs of the ſex prevented all the miſchiefs of tyranny; and the counſel of the wiſe ſenators qualified that inconſtancy, with which women are reproached.

I underſtood that the mother of Selima having been dethroned by the ambition of a kinſwoman, her firſt miniſter had fled to the Indies with the young princeſs; that he had lived there ſeveral years as a Brachman, and ſhe as an Eſtal; that this old man having always maintained a correſpondence with the friends of the royal family, the young queen had been reſtored to the throne after the death of the uſurper; that ſhe governed with the wiſdom of a perſon who had experienced misfortunes; and laſtly, that ſhe had always expreſſed an invincible diſlike to marriage. This news gave me an inexpreſſible joy; I thanked the gods for having conducted me by ſuch wonderful ways near the object of my heart; I implored

their help, and promiſed never to love but once, if they would favour my paſſion.

I then conſidered by what method I ſhould introduce myſelf to the queen; and finding that war was the moſt proper, I entered into the ſervice. There I diſtinguiſhed myſelf very ſoon; for I refuſed no fatigue, I avoided no danger, I ſought the moſt hazardous enterprizes. Upon a day of battle, on the ſucceſs of which the liberty of Lycia depended, the Carians put our troops into diſorder: 'twas in a large plain, out of which there was but one narrow paſs for the fugitives to eſcape. I gained this paſs, and threatened to pierce with my javelin whoever ſhould attempt to force it. In this manner I rallied our troops, and returned to charge the enemy; I routed them and obtained a complete victory. This action drew the attention of all the army upon me: nothing was ſpoken of but my courage; and all the ſoldiers called me the deliverer of their country. I was conducted to the queen's preſence, who could not recollect me; for we had been ſeparated ſix years, and grief and fatigue had altered my features. She ask'd me my name, my country, my family, and ſeem'd to examine my face with a more than common curioſity. I thought I diſcovered by her eyes an inward emotion, which ſhe endeavoured to hide. Strange capriciouſneſs of love! Heretofore I had thought her an Eſtal of mean birth;

yet I had reſolved to ſhare my crown with her. This moment I conceived a deſign of engaging her to love me as I had lov'd her; I conceal'd my country and my birth, and told her, I was born in a village of Bactria, of a very obſcure family; upon this ſhe ſuddenly withdrew without anſwering me.

Not long after, ſhe gave me, by the advice of her ſenators, the command of the army; by which I had free acceſs to her perſon. She us'd frequently to ſend for me, under pretence of buſineſs, when ſhe had nothing to ſay; ſhe took a pleaſure in diſcourſing with me. I often painted forth my own ſentiments to her under borrowed names; the Greek and Egyptian mythology, which I had learn'd in my travels, furniſhed me with abundant arguments to prove, that the gods were heretofore enamour'd with mortals, and that love makes all conditions equal. I remember, that one day while I was relating to her a ſtory of this kind ſhe left me in a great emotion; I diſcover'd by that her hidden ſentiments; and it gave me an inexpreſſible pleaſure to find that ſhe then lov'd me as I had lov'd her. I had frequent converſation with her, by which her confidence in me daily increas'd: I ſometimes made her call to mind the misfortunes of her early youth; and ſhe then gave me an account of her living among the Veſtals, her friendſhip for Amana, and their mutual affection. Scarce

was I able to contain myſelf when I heard her ſpeak; I was juſt ready to throw off my diſguiſe; but my falſe delicacy requir'd yet farther, that Selima ſhould do for me what I would have done for her. I was quickly ſatisfy'd; an extraordinary event made me experience all the extent and power of her love.

By the laws of Lycia the perſon who governs is not permitted to marry a ſtranger. Selima ſent for me one day, and ſaid to me: My ſubjects deſire that I would marry; go tell them from me, that I will conſent, upon condition that they leave me free in my choice. She ſpoke theſe words with a majeſtic air, and almoſt without looking upon me. At firſt I trembled, then flatter'd myſelf, then fell into doubt; for I knew the Lycians to be ſtrongly attach'd to their laws: I went nevertheleſs to execute the commands I had receiv'd. When the council was aſſembled I laid before them the queen's pleaſure, and after much diſpute it was agreed, That ſhe ſhould be left free to chooſe herſelf a husband. I carried Selima the reſult of their deliberation: ſhe then directed me to aſſemble the troops in the ſame plain where I had obtained the victory over the Carians, and to hold myſelf ready to obey her farther orders: ſhe likewiſe commanded all the principal men of the nation to repair to the ſame place. A magnificent throne being there erected, the queen appear'd upon it en-

circled by her courtiers, and ſpoke to the aſſembly in the following manner: People of Lycia, ever ſince I began my reign I have ſtrictly obſerved your laws; I have appeared at the head of your armies, and have obtained ſeveral victories: My only ſtudy has been to make you free and happy. Is it juſt that ſhe who has been the preſerver of your liberty ſhould be herſelf a ſlave? Is it equitable that ſhe who continually ſeeks your happineſs ſhould be herſelf miſerable? There is no unhappineſs equal to that of doing violence to one's own heart. When the heart is under a conſtraint, grandeur and royalty ſerve only to give us a quicker ſenſe of our ſlavery. I demand therefore to be free in my choice.

This diſcourſe was applauded by the whole aſſembly, who immediately cried out, You are free, you are diſpenſed from the law. The queen ſent me orders to advance at the head of the troops. As ſoon as I was come near the throne ſhe roſe up, and, pointing to me with her hand, There, ſaid ſhe, is my huſband; he is a ſtranger, but his ſervices make him the father of the country; he is not a prince, but his merit puts him upon a level with kings. She then ordered me to come up to her: I proſtrated myſelf at her feet, and took all the uſual oaths; I promiſed to renounce my country for ever, to look upon the Lycians as my children, and, above all, never to love any other than

the queen. After this she stepped down from the throne, and we were conducted back to the capital with pomp, amidst the acclamations of the people. As soon as we were alone, Ah Selima! said I, have you then forgot Amana? It is impossible to express the queen's surprise or the transport of affection and joy which these words gave her. She knew me, and conjectured all the rest; I had no need to speak, and we were both a long time silent: at length I told her my family, my adventures and all the effects that love had produced in me. She very soon assembled her council, and acquainted them with my birth; ambassadors were sent to the Indies; I renounced my crown and country for ever, and my brother was confirmed in the possession of my throne.

This was an easy sacrifice; I was in possession of Selima, and my happiness was complete: but alas! this happiness was of short continuance. In giving myself up to my passion, I had renounced my country, I had forsaken my father whose only consolation I was, I had forgot all my duty: my love, which seemed so delicate, so generous, and was the admiration of men, was not approved of by the gods; accordingly they punished me for it by the greatest of all misfortunes; they took Selima from me, she died within a few days after our marriage. I gave myself up to the most excessive sorrow; but the gods did not abandon

me. I entered deeply into myself; wisdom descended into my heart, she opened the eyes of my understanding, and I then comprehended the admirable mystery of the conduct of Oromazes. Virtue is often unhappy, and this shocks the reason of short-sighted men; but they are ignorant that the transient sufferings of this life are designed by the gods to expiate the secret faults of those who appear the most virtuous. These reflections determined me to consecrate the rest of my days to the study of wisdom. Selima was dead, my bonds were broken, I was no longer tied to any thing in nature; the whole earth appeared to me a desert; I could not reign in Lycia after the death of Selima, and I would not remain in a country where every thing continually renewed the remembrance of my loss. I returned to the Indies, and went to live among the Brachmans, where I formed a new plan of happiness. Being freed from that slavery which always accompanies grandeur, I established within myself an empire over my passions and desires, more glorious and satisfactory than the false lustre of royalty. But now notwithstanding my retreat and the distance I was at, my brother conceived a jealousy of me, as if I had been ambitious of ascending the throne, and I was obliged once more to leave the Indies. My exile proved a new source of happiness to me; it depends upon ourselves to reap advantage from

misfortunes. I visited the wise men of Asia, and conversed with the philosophers of different countries; I learned their laws and their religion, and was charmed to find, That the great men of all times, and of all places, had the same ideas of the Divinity, and of morality. At last I came hither upon the banks of the Araxis, where the Magi have chosen me for their head.

Here Zoroaster ended; Cyrus and Cassandana were too much affected to be able to speak. After some moments of silence, the philosopher discoursed to them of the happiness which faithful lovers enjoy in the empyreum when they meet again there: he then concluded with these wishes: May you long feel the happiness of mutual and undivided love! May the gods preserve you from that depravity of heart which makes pleasures lose their relish when once they become lawful! May you, after the transports of a lively and pure passion in your younger years, experience in a more advanced age all the charms of that union which diminishes the pains of life, and augments its pleasures by sharing them! May a long and agreeable old age let you see your distant posterity multiplying the race of heroes upon earth! May at last one and the same day unite the ashes of both, to exempt you from the misfortune of bewailing like me the loss of what you love! My only comfort is the hope of seeing

Selima again in the ſphere of fire, the pure element of love. Souls make acquaintance only here below; it is above that their union is conſummated. O Selima, Selima, we ſhall one day meet again, and our flame will be eternal: I know, that in thoſe ſuperior regions your happineſs will not be complete till I ſhall ſhare it with you; thoſe who have loved each other purely will love for ever; true love is immortal.

The hiſtory which Zoroaſter had given of his own life made a ſtrong impreſſion upon the prince and princeſs; it confirmed them in their mutual tenderneſs, and in their love of virtue; they ſpent ſome time with the ſage in his ſolitude before they returned to the court of Cambyſes. It was during this retreat that Zoroaſter initiated Cyrus into all the myſteries of the Eaſtern wiſdom. The Chaldeans, the Egyptians and the Gymnoſophiſts had a wonderful knowledge of nature, but they wrapped it up in allegorical fables: and this doubtleſs is the reaſon that venerable antiquity has been reproached with ignorance in natural philoſophy. Zoroaſter laid open before Cyrus the ſecrets of nature, not merely to gratify his curioſity, but to make him obſerve the marks of an infinite wiſdom diffuſed throughout the univerſe, and thereby to guard his mind againſt irreligion.

One while he made him admire the ſtructure

of the human body, the ſprings of which it is compoſed, and the liquors that flow in it; the canals, the pumps and the baſons which are formed by the mere interweaving of the fibres, in order to ſeparate, purify, conduct and reconduct the liquids into all the extremities of the body; then the levers and the cords, formed by the bones and muſcles, in order to the various motions of the members. It is thus, ſaid the philoſopher, that our body is a ſurpriſing contexture of tubes, branched out into endleſs diviſions and ſubdiviſions, which have a communication with one another, while different and ſuitable liquors are inſinuated into them, and are there prepared according to the rules of the moſt exact mechaniſm. An infinity of ſmall imperceptible ſprings, the conſtruction and motions of which we are ignorant of, are continually playing in our bodies; and it is therefore evident that nothing but a ſovereign intelligence could produce, adjuſt and preſerve ſo compounded, ſo delicate and ſo admirable a machine. The life of this machine depends on the freedom and amenity with which the liquids flow in the various canals; all our diſeaſes on the other hand proceed from the thickneſs of the liquids, which ſtopping in thoſe imperceptible veſſels choak them up, ſwell and relax them; or from the acrimony of the juices, which prick, disjoin and tear thoſe delicate fibres. Indolence occaſions the firſt, and

intemperance the ſecond; for which reaſon the Perſian laws have wiſely enjoined ſobriety and exerciſe, as neceſſary to prevent the enfeebling both of the political and natural body.

At another time he explained to him the configuration of plants, and the transformation of inſects. They had not our optic glaſſes to magnify objects and bring them near; but the penetrating ſpirit of Zoroaſter ſaw farther than the eye can reach by their help; becauſe he was acquainted not only with all the experiments of the ancients and their traditions, but alſo with the occult † ſciences revealed by the Genii to the firſt men. Each ſeed, ſaid he, contains within it a plant of its own ſpecies, this plant another ſeed, and this ſeed another little plant, and ſo on without end. Theſe organic molds cannot be formed by the ſimple laws of motion: they are the firſt production of the great Oromazes, who originally encloſed within each ſeed all the bodies to be derived from it. None but he alone could thus conceal innumerable wonders in a ſingle imperceptible atom. The growth of vegetables is but the unfolding of the fibres, membranes and branches by the moiſture of the earth, which in an admirable manner inſinuates itſelf into them. Every plant has two ſorts of pipes; the one filled with air are like lungs to it, the other fil-

† *See Boerhaave Chem. p. 2. and 7.*

led with ſap may be compared to arteries. In the day-time the heat of the ſun rarefies, ſwells and dilates the air contained in the firſt ſort, ſo that they compreſs the other, and thereby break the particles of the ſap, refine it and make it riſe, in order to the production of leaves, flowers and fruits. The ſame air growing cool during the night is condenſed and contracted, and no longer preſſes upon the alimentary tubes; ſo that theſe being opened and dilated receive the moiſture of the earth, pregnant with ſalts, ſulphurs and minerals, which the preſſure of the atmoſphere forces in thro' the roots: it is thus that the plants feed in the night and digeſt in the day; the nutritive ſap being diſtributed through all the branches at length perſpires, and ſpurting out of their ſmall delicate pipes with an incredible force, forms an infinite number of *jets d'eau:* theſe ſpouts meet, mix, croſs one another, and perhaps ſerve for an entertainment of the aerial Genii, before whom the wonders of nature lye all unvailed. One blade of graſs preſents more various and amazing objects to their view than all the water-works in the inchanted gardens of the king of Babylon. If poets were philoſophers, the bare deſcription of nature would furniſh them with more agreeable pictures than all their allegorical paintings; the poor reſource of a hood-winked imagination, when reaſon does not lend it eyes to diſcern the

beauty of the works of Oromazes, Zoroaſter then ſhewed the prince the trees, plants and roots, the gums, bitters and aromatics which help to diſſolve, attenuate and liquify our juices when they grow too thick; to pound, blunt and abſorb the humours when too ſharp; to fortify, repair and give a new tenſion to the fibres when weakened, torn and relaxed. Heroes were in former times philoſophers, and conquerors were fond of knowing themſelves how to repair in part the miſchiefs occaſioned by their battles and victories.

After this the philoſopher gave Cyrus a view of the wonderful art diſcoverable in the formation of inſects. Their eggs, ſaid he, ſcattered in the air, upon the earth, and in the waters, meet in each with proper receptacles, and wait only for a favourable ray of the ſun to hatch them. Sometimes they are worms crawling upon the earth; then fiſhes ſwimming in liquors; and at laſt they get wings, and riſe into the air. Theſe almoſt inviſible machines have in each of them numberleſs ſprings at work, which furniſh and prepare liquors ſuited to their wants. What mechaniſm, what art, what freſh and endleſs proofs have we here of an infinite wiſdom which produces all!

At another time, the ſage carried the thoughts of Cyrus up into the higher regions, to contemplate the various phaenomena which hap-

pen in the air. He explained to him the wonderful qualities of this ſubtile and inviſible fluid which encompaſſes the earth in order to compreſs all the parts of it, keep each of them in its proper place, and hinder them from diſuniting; how neceſſary it is to the life of animals, the growth of plants, the flying of birds, the forming of ſounds, and numberleſs other uſeful and important effects. This fluid, ſaid he, being agitated, heated, cooled again, compreſſed, dilated, one while by the rays of the ſun, or the ſubterraneous fires, ſometimes by the ſalts and ſulphurs which float in it, at other times by nitres which fix and congeal it, ſometimes by clouds which compreſs it, and often by other cauſes which deſtroy the equilibrium of its parts, produces all ſorts of winds, the moſt impetuous of which ſerve to diſpel the noxious vapours, and the ſofter breezes to temper the exceſſive heats. At other times the rays of the ſun, inſinuating themſelves into the little drops of dew which water the ſurface of the earth, rarefy them, and thereby make them lighter than the air; ſo that they aſcend into it, from vapours, and float there at different heights, according as they are more or leſs heavy. The ſun having drawn up theſe vapours loaded with ſulphur, minerals and different kinds of ſalts, they kindle in the air, put it into a commotion, and cauſe thunder and lightning. Other vapours that are lighter ga-

they into clouds and float in the air; but when they become too heavy they fall in dews, showers of rain, snow and hail, according as the air is more or less heated. Those vapours which are daily drawn from the sea, and carried in the air by the winds to the tops of mountains, fall there, soak into them, and meet in their inward cavities, where they encrease and swell till they find a vent, or force a passage, and so become plenteous springs of refreshing water. By these are formed rivulets of which the smaller rivers are composed; and these latter again form the great rivers which return into the sea to repair the loss it had suffered by the ardent rays of the sun. Thus it is that all the irregularities and intemperature of the elements which seem to destroy nature in one season, serve to revive it in another: the immoderate heats of summer, and the excessive cold of winter, prepare the beauties of the spring, and the rich fruits of autumn. All these vicissitudes, which seem to superficial minds the effects of a fortuitous concourse of irregular causes, are regulated according to weight and measure, by that sovereign wisdom who weighs the earth as a grain of sand, and the sea as a drop of water.

Then Zoroaster raised his thoughts to the stars, and explained to Cyrus how they all float in an active, uniform and infinitely subtile fluid, which fills and pervades all nature. This

invisible matter, said he, does not act by the necessary law of a blind mechanism. It is, as it were, the * body of the great Oromazes, whose soul is truth. By the one he acts upon all bodies, and by the other he enlightens all spirits. His vivifying presence gives activity to this pure aether, which becomes thereby the primary mechanical spring of all the motions in the heavens and upon the earth: it causes the fixed stars to turn upon their axes while it makes the planets circulate round those stars; it transmits with an incredible velocity the light of those heavenly bodies, as the air does sounds; and its vibrations as they are more

* *Those who are unacquainted with the stile of antiquity imagine that Zoroaster and Pythagoras make the Deity corporeal by this expression, and that it gave occasion to the error of the Stoics, who believed the divine essence an etherial matter; but the contrary is evident by the definitions which those two philosophers give of the Divinity. (See Disc. on the Theol. of the Pagans) It seems to me, that by the body of God, they mean nothing more than what Sir Isaac Newton expresses by these words; Deus ubique praesens voluntate sua corpora omnia in infinito suo uniformi SENSORIO movet, adeoque cunctas mundi universi partes ad arbitrium suum fingit et refingit, multo magis quam anima nostra voluntate sua ad corporis nostri membra movenda valet. Opt. p. 411.*

or less quick produce the agreeable variety of colours, as those of the air do the melodious notes of music. Lastly, the fluidity of liquids, the cohesion of solids, the gravitation, elasticity, attraction, and fermentation of bodies, the sensation of animals, and the vegetation of plants come all from the action of this exceedingly subtile † SPIRIT which diffuses itself throughout all the immensity of space. The same simple cause produces numberless, and even contrary effects, yet without any confusion in so infinite a variety of motions.

We are struck with surprize, continued the philosopher, to see all the wonders of nature, which discover themselves to our short and feeble sight; but how great would be our a-

† *These are the very words of Sir Isaac Newton, Adjicere jam licet nonnulla de SPIRITU quodam SUBTILISSIMO corpora crassa pervadente, et in iisdem latente, cujus vi et actionibus particulae corporum ad minimas distantias se mutuo ATTRAHUNT, et contiguae factae, COHAERENT, et corpora ELECTRICA agunt ad distantias majores; et LUX emittitur, reflectitur, refringitur, inflectitur, et calefacit; et SENSATIO omnis excitatur, et MEMBRA ANIMALIUM ad voluntatem moventur. He never denied a subtile matter in this sense, and it is in this sense that I always understand it. See the Discourse on the Theology of the Pagans.*

mazement, if we could tranſport ourſelves into thoſe aetherial ſpaces, and paſs through them with a rapid flight? each ſtar would appear an atom in compariſon of the immenſity with which it is ſurrounded: what would our wonder be, if deſcending afterwards upon earth we could accommodate our eyes to the minuteneſs of objects, and purſue the ſmalleſt grain of ſand through it's infinite diviſibility? each atom would appear a world, in which we ſhould doubtleſs diſcover new beauties. There is nothing great, nothing little in itſelf; both the GREAT and the LITTLE diſappear by turns to preſent every where an image of infinity thro' all the works of Oromazes. What a folly is it then to go about to explain the † original of things by the mere laws of matter and motion? The univerſe is the work of the great O-

† *Philoſophiae naturalis id revera praecipuum eſt et officium et finis ut ex phaenomenis ſine fictis hypotheſibus arguamus, et ab effectis ratiocinatione progrediamur ad cauſas, donec ad ipſum demum perveniamus cauſam primam, quae ſine omni dubio mechanica non eſt . . . . atque his quidem ritè expeditis, ex phaenomenis conſtabit eſſe Entem incorporeum viventem, intelligentem, omnipraeſentem qui in ſpatio infinito tanquam Senſorio ſuo res ipſas intimè cernat, penitùs perſpiciat, totaſque intra ſe praeſentes complectatur.* Newt. Opt. p. 273.

romizes; he preſerves and governs it by general laws, but theſe laws are free, arbitrary, and even diverſified in the different regions of immenſity, according to the effects he would there produce, and the various relations he would eſtabliſh between bodies and ſpirits. It is from him that every thing flows; it is in him that every thing exiſts; it is by him that every thing lives; and to him alone ſhould all things be referred. Without him all nature is an inexplicable ænigma; with him the mind conceives every thing poſſible, even at the ſame time that it is ſenſible of its own ignorance and narrow limits.

Cyrus was charmed with this inſtruction; new worlds ſeemed to be unvailed before him; where have I lived, ſaid he, till now? The ſimpleſt objects contain wonders which eſcape my ſight: every thing bears the mark of an infinite wiſdom and power. The great Oromazes, ever preſent to his work, gives to all bodies their forms and their motions, to all ſpirits their reaſon and their virtues: he beholds them all in his immenſity; he governs them, not by any neceſſary laws of mechaniſm; he makes and he changes the laws by which he rules them, as it beſt ſuits with the deſigns of his juſtice and goodneſs.

While Cyrus was thus entertained with the converſation of Zoroaſter, Caſſandana aſſiſted, with the wives of the Magi, in celebrating the

festival of the goddess Mythra. The ancient Persians adored but one sole supreme Deity, but they considered the god Mythras and the goddess Mythra, sometimes as two emanations from his substance, and at other times as the first productions of his power. Every day was sacred to the great Oromazes, because he was never to be forgotten: but the festival of the goddess Mythra was observed only towards the end of the spring, and that of Mythras about the beginning of autumn. During the first, which lasted ten days, the women performed all the priestly functions, and the men did not assist at it; as on the other hand the women were not admitted to the celebration of the last. This separation of the two sexes was thought necessary, in order to preserve the soul from all imaginations which might profane its joys in these solemn festivals.

The ancient Persians had neither temples nor altars; they sacrificed upon high mountains and eminences; nor did they use libations, or music, or hallowed bread. Zoroaster had made no change in the old rites, except by the introduction of music into divine worship. At break of day all the wives of the Magi being crowned with myrtle and clothed in long white robes, walked two and two with a slow grave pace to the mount of Mythra; they were followed by their daughters clad in fine linen and leading the victims adorned with wreaths of all

colours. The ſummit of the hill was a plain covered with a ſacred wood; ſeveral viſtas were cut through it, and all centered in a great circus, which had been turned into a delightful garden. In the middle of this garden there ſprang a fountain, whoſe compliant waters took all the forms which art was pleaſed to give them. After many windings and turnings theſe cryſtal ſtreams crept on to the declivity of the hill, and there falling down in a rapid torrent from rock to rock frothed and foamed, and at length loſt themſelves in a deep river which ran at the foot of the ſacred mount.

When the proceſſion arrived at the place of ſacrifice two ſheep white as ſnow were led to the brink of the fountain; and while the prieſteſs offered the victims the choir of women ſtruck their lyres, and the young virgins joined their voices ſinging this ſacred hymn.

'Oromazes is the firſt of incorruptible natures, 'eternal, unbegotten, ſelf-ſufficient, of all that 'is excellent moſt excellent, the wiſeſt of all 'intelligences; he beheld himſelf in the mir-'ror of his own ſubſtance, and by that view 'produced the goddeſs Mythra, Mythra the 'living image of his beauty, the original mo-'ther and the immortal virgin; ſhe preſented 'him the ideas of all things, and he gave them 'to the god Mythras to form a world reſem-'bling thoſe ideas. Let us celebrate the wiſ-'dom of Mythra, let us do her homage by our

'purity and our virtues, rather than by our 'songs and praises.' During this act of adoration, three times the music paused, to denote by a profound silence that the divine nature transcends whatever our words can express. The hymn being ended, the priestess lighted by the rays of the sun a fire of odoriferous wood, and while she there consumed the hearts of the sheep, sang alone with a loud voice, 'Mythra 'desires only the soul of the victim.' Then the remainder of the sacrifice was drest for a public feast, of which they all ate sitting on the brink of the sacred fountain, where they quenched their thirst. During the repast twelve young virgins sang the sweets of friendship, the charms of virtue, the peace, innocence and simplicity of a rural life.

After this regale the mothers and daughters all assemble upon a large green plot encompassed with lofty trees whose shady tops and leafy branches were a defence against the scorching heat of the sun and the blasts of the north wind: here they diverted themselves with dancing, running and concerts of music. Then they represented the exploits of heroes, the virtues of heroines, and the pure pleasures of the primæval state before Arimanius invaded the empire of Oromazes, and inspired mortals with deceitful hopes, false joys, perfidious disgusts, credulous suspicions, and the inhuman extravagancies of profane love. These sports

being over, they dispersed themselves about the garden, and by way of refreshment bathed themselves in the waters. Towards sun-set they descended the hill and joined the Magi, who led them to the mountain of Oromanes, there to perform the evening sacrifice: the victims which were offered served every family for supper (for they had two repasts on festival days) and they chearfully passed the time till sleepiness called them to rest.

It was in this manner that Cassandana amused herself, while Zoroaster was discovering to Cyrus all the beauties of the universe, and thereby preparing his mind for matters of a more exalted nature, the doctrines of religion. The philosopher at length conducted the prince with Hystaspes and Araspes into a gloomy and solitary forest, where perpetual silence reigned, and where the attention could not be diverted by any sensible object, and then said: It is not to enjoy the pleasures of solitude that we thus forsake the society of men; to retire from the world in that view would be only to gratify a trifling indolence, unworthy the character of wisdom: but the aim of the Magi in this retreat is to disengage themselves from matter, rise to the contemplation of coelestial things, and commence an intercourse with the pure spirits, who discover to them all the secrets of nature. When mortals have gained a complete victory over all the passions they are

thus favoured by the great Oromazes: it is however but a very small number of the most purified sages who have enjoyed this privilege. Impose silence upon your senses, raise your mind above all visible objects, and listen to what the Gymnosophists have learned by their commerce with the Genii. Here he was silent for some time, seemed to collect himself inwardly, and then continued.

In the spaces of the empyreum a pure and divine fire expands itself, by means of which not only bodies, but spirits become visible. In the midst of this immensity is the great Oromazes, first principle of all things. He diffuses himself every where, but it is there that he is manifested after a more glorious manner. Near him is seated the god Mythras, or the second spirit, and under him Psyche, or the goddess Mythra: around their throne in the first rank are the Jyngas, the most sublime in-

* *See the Discourse on the Theology of the Pagans.*

† *Hic Interpres, it is thus that Mythras is called in the oracles which pass under Zoroaster's name. Doubtless they are not genuine, but they contain the most ancient traditions, and the style of the Eastern theology, according to Psellus, Plotho, Plotinus and all the Platonists of the third century.*

telligences; in the lower ſpheres are an endleſs number of Genii of all the different orders.

Arimanius chief of the Jyngas aſpired to an equality with the god Mythras, and by his eloquence perſuaded all the ſpirits of his order to diſturb the univerſal harmony, and the peace of the heavenly monarchy. How exalted ſoever the Genii are, they are always finite, and conſequently may be dazzled and deceived. Now the love of one's own excellence is the moſt delicate and moſt imperceptible kind of deluſion. To prevent the other Genii from falling into the like crime, and to puniſh thoſe audacious ſpirits, Oromazes only withdrew his rays, and immediately the ſphere of Arimanius became a chaos and a perpetual night, in which diſcord, hatred, confuſion, anarchy and force alone prevail. Thoſe etherial ſubſtances would have eternally tormented themſelves, if Oromazes had not mitigated their miſeries; he is never cruel in his puniſhments, nor acts from a motive of revenge, for it is unworthy of his nature; he had compaſſion on their condition, and lent Mythras his power to diſſipate the chaos. Immediately the mingling and jarring atoms were ſeparated, the elements diſintangled and ranged in order. In the midſt of the abyſs was amaſſed together an ocean of fire, which we now call the ſun; its brightneſs is but obſcurity, when compared with that pure aether which illuminates the empyreum. Se-

ven globes of an opaque ſubſtance roll about this flaming centre, to borrow its light. The ſeven Genii, who were the chief miniſters and companions of Arimanius, together with all the inferior ſpirits of his order, became the inhabitants of theſe new worlds, which the Greeks call Saturn, Jupiter, Mars, Venus, Mercury, the moon, and the earth. The ſlothful, gloomy and malicious Genii, who love ſolitude and darkneſs, hate ſociety, and for ever pine in a faſtidious diſcontent, retired into Saturn. From hence flow all black and miſchievous projects, perfidious treaſons, and murderous devices. In Jupiter dwell the impious and learned Genii, who broach monſtrous errors, and endeavour to perſuade men that the univerſe is not governed by an eternal Wiſdom; that the great Oromazes is not a luminous principle, but a blind nature, which by a continual agitation within itſelf produces an eternal revolution of forms. In Mars are the Genii who are enemies of peace, and blow up every where the fire of diſcord, inhuman vengeance, implacable anger, diſtracted ambition, falſe heroiſm, inſatiable of conquering what it cannot govern, furious diſpute which ſeeks dominion over the underſtanding, would oppreſs where it cannot convince, and is more cruel in its tranſports than all the other vices. Venus is inhabited by the impure Genii, whoſe affected graces and unbridled appetites are with-

out taste, friendship, noble or tender sentiments, or any other view than the enjoyment of pleasures which engender the most fatal calamities. In Mercury are the weak minds, ever in uncertainty, who believe without reason, and doubt without reason; the enthusiasts and the free-thinkers, whose credulity and incredulity proceed equally from a disordered imagination: it dazzles the sight of some, so that they see that which is not; and it blinds others in such a manner, that they see not that which is. In the moon dwell the humoursom, fantastic and capricious Genii, who will and will not, who hate at one time what they loved excessively at another; and who by a false delicacy of self-love are ever distrustful of themselves and of their best friends.

All these Genii regulate the influence of the stars. They are subject to the Magi, whose call they obey, and discover to them all the secrets of nature. These spirits had all been voluntary accomplices of Arimanius's crime. There yet remained a number of all the several kinds who had been carried away through weakness, inadvertency, levity and (if I may venture so to speak) friendship for their companions. Of all the Genii these were of the most limited capacities, and consequently the least criminal. Oromazes had compassion on them, and made them descend into mortal bodies; they retain no remembrance of their

former ſtate, or of their ancient happineſs; it is from this number of Genii that the earth is peopled, and it is hence that we ſee here minds of all characters. The god Mythras is inceſſantly employed to cure, purify and exalt them, that they may be capable of their firſt felicity. Thoſe who follow virtue fly away after death into the empyreum, where they are re-united to their origin. Thoſe who debaſe themſelves by vice, ſink deeper and deeper into matter, fall ſucceſſively into the bodies of the meaneſt animals, and run through a perpetual circle of new forms, till they are purged of their crimes by the pains which they undergo. The evil principle will confound every thing for nine thouſand years; but at length there will come a time, fixed by deſtiny, when Arimanius will be totally deſtroyed and exterminated; the earth will change its form, univerſal harmony will be reſtored, and men will live happy without any bodily want. Until that time Oromazes repoſes himſelf, and Mythras combats; this interval ſeems long to mortals, but, to a god, it is only as a moment of ſleep.

Cyrus was ſeized with aſtoniſhment at the hearing of theſe ſublime things, and turning to Araſpes ſaid to him: What we have been taught hitherto of Oromazes, Mythras and Arimanius, of the contention between the good and the evil principle, of the revolutions which

have happened in the higher ſpheres, and of ſouls precipitated into mortal bodies, was mixed with ſo many abſurd fictions, and wrapped up in ſuch impenetrable obſcurity, that we looked upon thoſe doctrines as vulgar and contemptible notions unworthy of the Eternal Being. I ſee now that we confounded the abuſes of thoſe principles with the principles themſelves, and that a contempt for religion can proceed only from ignorance. All flows out from the Deity and all muſt be abſorbed in him again. I am then a ray of light emitted from its principle, and I am to return to it. O Zoroaſter, you put within me a new and inexhauſtible ſource of pleaſures; adverſities may hereafter diſtreſs me, but they will never overwhelm me; all the misfortunes of life will appear to me as tranſient dreams; all human grandeur vaniſhes; I ſee nothing great but to imitate the immortals, that I may enter again after death into their ſociety. O my father, tell me by what way it is that heroes re-aſcend to the empyreum. How joyful am I, replied Zoroaſter, to ſee you reliſh theſe truths; you will one day have need of them. Princes are oftentimes ſurrounded by impious and profane men, who reject every thing that would be a reſtraint upon their paſſions; they will endeavour to make you doubt of eternal providence, from the miſeries and diſorders which happen here below; they know not that the whole earth is

but a single wheel of the great machine; their view is confined to a small circle of objects, and they see nothing beyond it, yet they will dispute and pronounce upon every thing; they judge of nature and of its author like a man born in a deep cavern who has never seen the beauties of the universe, nor even the objects that are about him, but by the faint light of a dim taper. Yes, Cyrus, the harmony of the universe will be one day restored, and you are destined to that sublime state of immortality; but you can rise to it only by virtue; and the great virtue for a prince is to make other men happy.

These discourses of Zoroaster made a strong impression on the mind of Cyrus; he would have staid much longer with the Magi in their solitude, if his duty had not called him back to his father's court. Scarce was he returned thither when every body perceived a wonderful change in his discourse and behaviour. His conversation with the Archimagus had stifled his rising prejudices against religion. He gradually removed from about him all the young Satrapes who were fond of the principles of impiety. Upon looking nearly into their characters he discovered not only that their hearts were corrupt, void of all noble and generous sentiments, and incapable of friendship; but that they were men of very superficial understandings, full of levity and little qualified for

business. He then applied himself chiefly to the study of the laws and of politics; the other sciences were but little cultivated in Persia. A sad misfortune obliged him at length to leave his country and travel: Cassandana died, though in the flower of her age, after she had brought him two sons and two daughters.

None but those who have experienced the force of true love, founded upon virtue, can imagine the disconsolate condition of Cyrus. In losing Cassandana, he lost all. Fame, reason, pleasure and duty had all united to augment his passion for her: in loving her he had experienced all the charms of love, without knowing either its pains, or the disgusts with which it is often attended: he felt the greatness of his loss, and refused all consolation. It is not the sudden revolutions in states, nor the heaviest strokes of adverse fortune, which oppress the minds of heroes; noble and generous souls are little moved by any misfortunes but what concern the objects of their softer passions. Cyrus at first gave himself wholly up to grief, not to be alleviated by weeping or complaining; this silent sorrow was at length succeeded by a torrent of tears. Mandana and Araspes, who never left him, endeavoured to comfort him no other way than by weeping with him. Reasoning and persuasion furnish no cure for grief; nor can friendship yield relief in affliction but by sharing it. After he had long continued in

this dejection, he returned to see Zoroaster, who had formerly suffered a misfortune of the same kind. The conversation of that great man contributed much to mollify the anguish of his mind; but it was only by degrees that he recovered himself, and not till he had travelled for some years.

TRAVELS OF CYRUS.

THIRD BOOK.

THE empire of the Medes was at this time in a profound peace. Cambyſes being ſenſible of the danger to which he muſt expoſe his ſon, ſhould he ſend him again to the court of Ecbatan, and thinking that Cyrus could not better employ the preſent ſeaſon of tranquillity, than in travelling to learn the manners, laws and religions of other nations, he ſent for him one day, and ſaid to him: You are deſtined by the great Oromazes to ſtretch your conqueſts over all Aſia; you ought to put yourſelf into a condition to make thoſe nations happy by your wiſdom, which you ſhall ſubdue by your valour. I deſign therefore that you ſhall travel into Egypt which is the mother of the ſciences, paſs thence into Greece where are many famous republics, go afterwards into Crete to ſtudy the laws of Minos, and return at laſt by Babylon, that ſo you may bring back

into your own country all the kinds of knowledge necessary to polish the minds of your subjects, and to make you capable of accomplishing your high destiny. Your stay in this place serves only to nourish your grief; every object here quickens the melancholy remembrance of your loss. Go, my son, go see and study human nature under all its different forms; this little corner of the earth, which we call our country, is too small and imperfect a picture to form thereby a true and adequate judgment of mankind.

Cyrus obeyed his father's orders, and very soon left Persia, accompanied by his friend Araspes. Two faithful slaves were all his attendants, for he desired to travel unknown. He went down the river Agradatus, embarked upon the Persian gulf, and soon arrived at the port of Gerra, upon the coast of Arabia Felix. Thence he continued his way towards the city of † Macoraba. The serenity of the sky, the mildness of the climate, the perfumes which embalmed the air, the variety, fruitfulness and smiling appearance of nature in every part, charmed all his senses. While Cyrus was unwearyedly admiring the beauties of the country, he saw a man walking with a grave and slow pace, and who seemed buried in some profound

† *The present Mecca, a place which has ever been esteemed holy by the Arabians.*

thought. He was already come near the prince, without having perceived him. Cyrus interrupted his meditation to ask him the way to Rhodes, where he was to embark for Egypt. Amenophis (for that was his name) saluted the traveller with great civility, and having represented to them, that the day was too far spent to continue their journey, hospitably invited them to his rural habitation. He led them through a by-way to a little hill not far off, where he had formed with his own hands several rustic grottos. A spring, which rose in the side of the hill, watered with its stream a little garden at some distance, and formed a rivulet, whose sweet murmur was the only noise that was heard in this abode of peace and tranquillity. Amenophis set before his guests some dried fruits of all sorts, the clear water of the spring serving them for drink, and he entertained them with agreeable conversation during their repast. An unaffected and serene joy dwelt upon his countenance; his discourse was full of good sense, and of noble sentiments, and he had all the politeness of a man educated at the courts of kings. Cyrus observing this, was curious to know the cause of his retirement; and in order to engage Amenophis to the greater freedom, he discovered to him who he was, and the design of his travels; he then intimated to him his desire, but with that modest respect which one ought to have for the

secret of a stranger. Abrocomas, understanding that his ghost was the prince of Persia, immediately conceived hopes of improving this acquaintance to the advantage of his master, Apries king of Egypt; he made no delay therefore to satisfy the prince's curiosity, and endeavoured to move him by the history of his life and misfortunes, which he related in the following manner.

"Though the family from which I am descended be one of the ancientest in Egypt, nevertheless by the fatal vicissitude of human things our branch is fallen into great poverty. My father lived near Diospolis, a city of Upper-Egypt, and cultivated his little paternal farm with his own hands; he bred me up to relish true pleasures in the simplicity of a country life, to place my happiness in the study of wisdom, and to make agriculture, hunting and the liberal arts my sweetest occupations. It was the custom of king Apries, from time to time to make a progress through the different provinces of his kingdom. One day as he passed through a forest near the place where I lived, he perceived me under the shade of a palm-tree, where I was reading the sacred books of Hermes. I was then but sixteen years of age; my youth and something in my air drew the king's attention; he came up to me, asked me my name, my condition, and what I was reading; being pleased with

my answers, and having my father's consent, he ordered me to be conducted to his court, where he neglected nothing in my education. The liking which Apries had for me changed by degrees into a confidence, which seemed to augment in proportion as I advanced in years; and my heart was full of affection and gratitude. Being young, and without experience, I thought that princes were capable of friendships; and I did not know that the gods have refused them that sweet consolation.

After having attended him in his wars against the Sidonians and Cyprians, I became his only favourite; he communicated to me the most important secrets of the state, and honoured me with the chief posts about his person. I never lost the remembrance of those obscurities from whence the king had drawn me: I did not forget that I had been poor, and I was afraid of being rich. Thus I preserved my integrity in the midst of grandeur, and I went from time to time to see my father in Upper Egypt, of which I was governor. I visited with pleasure the grove where Apries had found me. Blest solitude, said I within myself, where I first learned the maxims of true wisdom! How unhappy shall I be, if I forget the innocence and simplicity of my first years, when I felt no misplaced desires, and was unacquainted with the objects that excite them. I was often tempted to quit the court,

and stay in this charming solitude, it was doubtless a presentiment of what was to happen to me, for Apries soon after suspected my fidelity.

† Amasis, who owed me his fortune, endeavoured to inspire him with this distrust; he was a man of mean birth, but great bravery; he had all sorts of talents, both natural and acquired, but the hidden sentiments of his heart were corrupt: When a man has wit and parts, and esteems nothing sacred, it is easy for him to gain the favour of princes. Suspicion was far from my heart; I had no distrust of a man whom I had loaded with benefits, and the more easily to betray me, he concealed himself under the veil of a profound dissimulation. Tho' I could not relish gross flattery, I was not insensible to delicate praise; Amasis soon perceived my weakness, and artfully made his advantage of it; he affected a candour, a nobleness of soul, and a disinterestedness which charmed me; in a word, he gained my confidence to such a degree, that he was to me the same that I was to the king. I presented him to Apries, as a man very capable of serving him; and it was not long before he was allowed a free access to the prince.

The king had great qualities, but he would govern by his arbitrary will; he had already

† *See Herodotus, lib.* 2. 2.

freed himself from all subjection to the laws, and hearkened no longer to the council of the thirty judges. My love for truth would not always suffer me to follow the rules of strict prudence, and my attachment to the king led me often to speak to him in too strong terms, and with too little management. I perceived by degrees his coldness to me, and the confidence he was beginning to have in Amasis. Far from being alarmed at it, I rejoiced at the rise of a man, whom I thought not only my friend, but zealous for the public good. Amasis often said to me, with a seemingly sincere concern; I can taste no pleasure in the prince's favour since you are deprived of it. No matter, answered I, who does the good, provided it be done.

About this time all the principal cities of Upper-Egypt addressed their complaints to me upon the extraordinary subsidies which the king exacted, and I wrote circular letters to pacify the people. Amasis caused these letters to be intercepted, and counterfeiting exactly my hand-writing, sent others in my name to the inhabitants of Diospolis, my native city, in which he told them, That if I could not gain the king by persuasion, I would put myself at their head, and oblige him to treat them with more humanity. These people were naturally inclined to rebellion; and believing that I was the author of those letters, imagi-

ned they were in a secret treaty with me. Amasis carried on this correspondence in my name for several months. At length, thinking that he had sufficient proofs, he went and threw himself at the prince's feet, laid open to him the pretended conspiracy, and shewed him the forged letters.

I was immediately arrested, and put into a close prison; the day was fixed when I was to be executed in a public manner. Amasis came to see me; at first he seemed doubtful and uncertain what he should think, suspended in his judgment by the knowledge he had of my virtue, yet shaken by the evidence of the proofs, and much affected with my misfortune. After having discoursed with him some time, he seemed convinced of my innocence, promised me to speak to the prince, and to endeavour to discover the authors of the treachery. The more effectually to accomplish his black designs, he went to the king, and by faintly endeavouring to engage him to pardon me, made him believe that he acted more from gratitude and compassion for a man to whom he owed all, than from a conviction of my innocence. Thus he artfully confirmed him in the persuasion of my being criminal; and the king being naturally suspicious was inexorable.

The report of my perfidiousness being spread throughout all Egypt, the people of the diffe-

rent provinces flocked to Sais, to see the tragical spectacle which was preparing; but when the fatal day came, several of my friends appeared at the head of a numerous crowd, and delivered me by force from the death which was ordained me; the king's troops made some resistance at first, but the multitude increased and declared for me. It was then in my power to have caused the same revolution which Amasis had done since; nevertheless I made no other use of this happy conjuncture, than to justify myself to Apries. I sent one of my deliverers to assure him, that his injustice did not make me forget my duty; and that my only design was to convince him of my innocence. He ordered me to come to him at his palace; which I might safely do, the people being under arms, and surrounding it. I found Amasis with him: this perfidious man, continuing his dissimulation, ran to meet me with eagerness, and presenting me to the king: How joyful am I, said he to him, to see, that the conduct of Amenophis leaves you no room to doubt of his fidelity! I see very well, answered Apries coldly, that he does not aspire to the throne, and I forgive him his desire of bounding my authority, in order to please his countrymen. I answered the king, that I was innocent of the crime imputed to me, and was ignorant of the author of it. Amasis then endeavoured to make the suspicion fall upon the

king's beſt friends, and moſt faithful ſervants. I perceived that the prince's mind was not cured of this diſtruſt, and therefore to prevent any new accuſations, having firſt perſuaded the people to diſperſe themſelves, I retired from court, and returned to my former ſolitude, whither I carried nothing back but my innocence and poverty. Apries ſent troops to Diospolis, to prevent an inſurrection there, and ordered that my conduct ſhould be obſerved. Doubtleſs he imagined, that I ſhould never be able to confine myſelf to a quiet and retired life, after having been in the higheſt employments. In the mean while Amaſis gained an abſolute aſcendant over the king's mind; this favourite made him ſuſpect and baniſh his beſt friends, in order to remove from about the throne thoſe who might hinder the uſurpation which he was projecting. An occaſion very ſoon offered to put his wicked deſigns in execution.

* The Cyrenians, a colony of Greeks who were ſettled in Africa, having taken from the Lybians a great part of their lands, the latter ſubmitted themſelves to Apries, in order to obtain his protection. The king of Egypt ſent a great army into Lybia, to make war againſt the Cyrenians. This army, in which were many of thoſe malecontents whom Amaſis

* *See Herodotus, lib.* 1. *&* 2.

was solicitous to remove from court, being cut in pieces, the Egyptians imagined that the king had sent it thither only to be destroyed, that he might reign the more despotically. This thought provoked them, and a league was formed in Lower-Egypt, which rose up in arms. The king sent Amasis to them to quiet them, and make them return to their duty; and then it was that the designs of this perfidious minister broke out. Instead of pacifying them, he incensed them more and more, put himself at their head, and was proclaimed king. The revolt became universal; Apries was obliged to leave Sais, and make his escape into Upper-Egypt. He retired to Diospolis, where I prevailed upon the inhabitants to forget the injustices he had done them, and to succour him in his misfortunes. All the time that he continued there, I had free access to his person; but I carefully avoided saying any thing which might recal to his mind the disgraces he had made me undergo.

Apries soon fell into a deep melancholy; that haughty spirit, which had been so vain as to imagine it was not in the power of the gods themselves to dethrone him, could not support adversity; that prince, so renowned for his bravery, had not true fortitude of soul; he had a thousand and a thousand times despised death, but he could not contemn fortune. I endeavoured to calm and support his mind, and to

remove from it thoſe melancholy ideas which overwhelmed him. I frequently read to him the books of Hermes; he was particularly ſtruck with that famous paſſage: 'When the 'great Oſiris loves princes, he pours into the 'cup of fate a mixture of good and ill, that 'they may not forget that they are men.' Theſe reflections alleviated by degrees his vexations; and I felt an unſpeakable pleaſure in ſeeing that he began to reliſh virtue, and that it gave him inward peace in the midſt of his misfortunes. He then applied himſelf with vigour and courage, to get out of the unhappy ſituation into which he was fallen. He got together all his faithful ſubjects who had followed him in his exile; and theſe, being joined by the inhabitants of the country whom I engaged in his ſervice, formed an army of fifteen thouſand men. We marched againſt the uſurper, and gave him battle near Memphis; but being overpowered by the enemy's numbers, we were entirely defeated. Apries eſcaped to the mountains of Upper-Egypt, with the remains of his ſhattered troops; but as for me I was taken with a crowd of other priſoners, and without being known confined in a high tower at Memphis. When Amaſis had put garriſons in all the cities of Upper-Egypt, and had given directions to guard the paſſes into the mountains in order to ſhut up Apries

there, and deſtroy him by famine, he returned in triumph to Sais.

The uſurper, by the favour and protection of Nabuchodonoſor king of Babylon, was ſoon after ſolemnly crowned, but on condition that Egypt ſhould be tributary to that conqueror. Scarce were the people quieted, when they gave way to that inconſtancy which is natural to the multitude; they began to deſpiſe the new king for his mean birth, and to murmur againſt him: but this able politician ſucceſsfully made uſe of his addreſs to pacify them and prevent a revolt. The kings of Egypt were wont to invite their courtiers to ſolemn feaſts, and on theſe occaſions the gueſts waſhed their hands with the king in a golden ciſtern kept always for that uſe; Amaſis cauſed this ciſtern to be made into a ſtatue of Serapis, and expoſed it to be worſhipped; he was overjoyed to ſee with what eagerneſs the people ran from all parts to pay their homage to it, and having aſſembled the Egyptians, harangued them in the following manner: Hearken to me, countrymen; this ſtatue which you now worſhip ſerved you heretofore for the meaneſt uſes; thus it is that all depends upon your choice and opinion; all authority reſides originally in the people; you are the abſolute arbiters of religion and of royalty, and create both your gods and your kings: I ſet you free from the idle fears both of the one and of the other, by let-

ting you know your juſt rights; all men are born equal, it is your will alone which makes a diſtinction; when you are pleaſed to raiſe any one to the higheſt rank, he ought not to continue in it but becauſe it is your pleaſure, and ſo long only as you think fit: I hold my authority from you alone; you may take it back and give it to another who will make you more happy than I; ſhew me that man, and I ſhall immediately deſcend from the throne, and with pleaſure mix among the multitude.

Amaſis by this impious harangue, which flattered the people, ſolidly eſtabliſhed his own authority; they conjured him to remain upon the throne, and he ſeemed to conſent to it as doing them a favour: he is adored by the Egyptians, whom he governs with mildneſs and moderation; good policy requires it, and his ambition is ſatisfied. He lives at Sais in a ſplendor which dazzles thoſe who approach him; nothing ſeems wanting to his happineſs: but I am aſſured, that inwardly he is far different from what he appears outwardly; he thinks that every man about him is like himſelf, and would betray him as he betrayed his maſter; theſe continual diſtruſts hinder him from enjoying the fruit of his crime, and it is thus that the gods puniſh him for his uſurpation: cruel remorſes rend his heart, and dark gloomy cares hang upon his brow; the anger of the great Oſiris purſues him every where;

the ſplendor of royalty cannot make him happy, becauſe he never taſtes either peace of mind, or that generous confidence in the friendſhip of men, which is the ſweeteſt charm of life.

Amenophis was going on with his ſtory, when Cyrus interrupted it, to aſk him how Amaſis could get ſuch an aſcendant over the mind of Apries? The king, replied Amenophis, wanted neither talents nor virtues; but he did not love to be contradicted; even when he ordered his miniſters to tell him the truth, he never forgave thoſe who obeyed him; he loved flattery while he affected to hate it: Amaſis perceived this weakneſs, and managed it with art. When Apries made any difficulty of giving into the deſpotic maxims which that perfidious miniſter would have inſpired him with, he inſinuated to the king, that the multitude, being incapable of reaſoning, ought to be governed by abſolute authority; and that princes, being the vice-gerents of the gods, may act like them, without giving a reaſon of their conduct: he ſeaſoned his counſels with ſo many ſeeming principles of virtue, and ſuch delicate praiſe, that the prince being ſeduced made himſelf hated by his ſubjects without perceiving it.

Here Cyrus, touched with this melancholy account of an unfortunate king, could not forbear ſaying to Amenophis: Methinks Apries is more to be pitied than blamed; how ſhould

princes be able to discover treachery, when it is concealed with so much art? The happiness of the people, answered Amenophis, makes the happiness of the prince; their true interests are necessarily united, whatever pains are taken to separate them. Whosoever attempts to inspire princes with contrary maxims, ought to be looked upon as an enemy of the state. Moreover, kings ought always to be apprehensive of a man who never contradicts them, and who tells them only such truths as are agreeable: there needs no farther proof of the corruption of a minister, than to see him prefer his master's favour to his glory. In short, a prince should know how to make advantage of his ministers talents, but he ought never to follow their counsels blindly; he may lend himself to men, but not yield himself up absolutely to them.

Ah! how unhappy, cried out Cyrus, is the condition of kings! you say they must only lend themselves to men, they must not give themselves up without reserve to them; they will never then be acquainted with the charms of friendship: how much is my situation to be lamented, if the splendor of royalty be incompatible with the greatest of all felicities? When a prince, replied Amenophis, whom nature has endowed with amiable qualities, does not forget that he is a man, he may find friends who will not forget that he is a king: but even then,

he ought never to be influenced by perſonal inclination in affairs of ſtate. As a private man, he may enjoy the pleaſures of a tender friendſhip, but as a prince, he muſt reſemble the immortals who have no paſſion.

After theſe reflections, Amenophis, at the requeſt of Cyrus, continued his ſtory in the following manner. I was forgotten for ſome years in my priſon at Memphis. My confinement was ſo cloſe, that I had neither the converſation nor the ſight of any perſon; being thus left in ſolitude, and without the leaſt comfort, I ſuffered the cruel torments of tireſom lonelineſs. Man finds nothing within himſelf but a frightful void, which renders him utterly diſconſolate; his happineſs proceeds only from thoſe amuſements which hinder him from feeling his natural inſufficiency. I ardently deſired death, but I reſpected the gods, and durſt not procure it myſelf; becauſe I was perſuaded, that thoſe who gave me life had the ſole right to take it away.

One day, when I was overwhelmed with the moſt melancholy reflections, I heard of a ſudden a noiſe, as if ſomebody was breaking a way through the wall of my priſon. It was a man who endeavoured to make his eſcape; and in a few days he had made the hole wide enough to get into my chamber. This priſoner, though a ſtranger, ſpoke the Egyptian tongue perfectly well; he informed me, that he was

of Tyre, his name Arobal, that he had ſerved in Apries's army, and had been taken priſoner at the ſame time with me. I never ſaw a man of more eaſy, witty, and agreeable converſation; he delivered himſelf with ſpirit, delicacy and gracefulneſs. When he repeated the ſame things, there was always ſomething new and charming in the manner. We related to each other our adventures and misfortunes. The pleaſure which I found in the converſation of this ſtranger made me forget the loſs of my liberty, and I ſoon contracted an intimate friendſhip with him. At length we were both brought out of priſon, but it was only to undergo new ſufferings; for we were condemned to the mines: and now we had no longer any hopes of freedom but in death. Friendſhip however ſoftened our miſeries, and we preſerved courage enough to create ourſelves amuſements, even in the midſt of misfortunes, by obſerving the wonders hidden in the bowels of the earth.

The † mines are of a prodigious depth and extent, and are inhabited by a kind of ſubterraneous republic, whoſe members never ſee the day. They have nevertheleſs their polity, laws, government, families, houſes and highways, horſes to aſſiſt them in their labours, and

† *The preſent mines of Wiliſca, five miles from Cracow, reſemble thoſe which are here deſcribed.*

cattle to feed them. There one may behold immenſe arches, ſupported by rocks of ſalt hewn into the ſhape of pillars. The ſalts are white, blue, green, red, and of all colours, ſo that an infinite number of lamps hanging againſt theſe huge pillars, form a luſtre which dazzles the eyes, like that of diamonds, rubies, emeralds, ſapphires, and all precious ſtones. What ſeems incredible, a rivulet of freſh water flows through theſe ſalt mines, and furniſhes drink to the inhabitants. This water is diſtributed into canals, caſcades, baſons and reſervatories to adorn theſe places where the ſun never ſhines, and to be made uſe of in the works which are here carried on.

After ſome years hard and painful labour, we were appointed maſters of the ſlaves. I had read the books of Hermes, knew his whole doctrine about the myſteries of nature, and had been inſtructed in the occult ſciences. We applied ourſelves to ſtudy thoſe wonders by experiments; to deſcend from known effects to thoſe which are more hid, and to re-aſcend from thence to firſt cauſes. When we had examined, compounded and decompounded bodies of all kinds that are found in thoſe ſubterraneous regions, we at laſt diſcovered that in the viſible univerſe there were but two principles, the one active, the other paſſive; an elementary fire, uniform, univerſal, and infinitely ſubtile, and an original virgin earth

which is hard, ſolid, and the ſubſtance of all bodies.

Before Typhon broke the egg of the world, and introduced the evil principle there, the etherial matter penetrated all the parts of the virgin earth; by compreſſing ſome of them it gave compactneſs to ſolids, and by making others of them float produced liquids; the former were the canals through which the latter flowed, in order to an univerſal and regular circulation in all the parts of the univerſe; the waters incloſed in the centre of the earth not only perſpired through its pores, and ſupplied that moiſture which is neceſſary to vegetation, but ſprang out in fountains, whoſe united ſtreams flowed in rivers great and ſmall to beautify the face of nature. The inward conſtitution of bodies was then viſible, becauſe every thing was luminous or tranſparent; the earth receiving or reflecting the rays of light, produced the agreeable variety of colours, and there was nothing dark or dazzling.

After the fall of ſpirits and the revolt of Typhon, this beautiful order was deſtroyed. The active principle which bound together all the parts of our globe, withdrawing itſelf, the waters burſt forth from their abyſs, and overflowed the face of the earth; the common maſs was totally diſſolved, it was all a dark chaos and an univerſal confuſion. The goddeſs Iſis, beholding the ruin of her work, reſolved to re-

pair it, yet without reſtoring it to its firſt perfection. She laid the plan of a new world, very different indeed from the former, but ſuch a one as was proper to be the habitation of degraded ſpirits. She ſpake, nature obeyed her voice, and the ſhapeleſs chaos took a form, yet ſo, as that art and ſeeming chance, light and darkneſs, order and confuſion were mingled throughout. The earth was now opaque, ugly and irregular, like the intelligences that inhabit it. Diamonds, rubies, emeralds and the other precious ſtones, are but the ruins of the primitive earth which was all compoſed of ſuch materials. Some ſay that the chaos happened a long time before the deluge, that the firſt enſued upon the fall of the Genii, and that the other was the puniſhment of the crimes of men: be that as it will, we have every where convincing proofs of the univerſal diſſolving * of the common maſs. We find in the inmoſt bowels of the earth, in mines and upon the higheſt mountains, fiſhes, birds, and all ſorts of animals which floated in the water, and are petrified ſince that inundation.

† At preſent all the fluids and ſolids reſult from the irregular combination of the active

* *Dr. Woodward's ſyſtem is very ancient, and is to be found among the Abyſſinians. See Patritio della Rhetorica, p. 7.*

† *See Boerhaave.*

and paſſive principle, and it is the philoſopher's province to diſcover the general laws of this combination. One may conſider the particles of the pure elementary fire as inviſible points, and thoſe of the earth as lines, as ſurfaces, or as groſſer corpuſcles: when the etherial matter ſticks to thoſe terreſtrial particles that are long and pointed, it produces ſpears, darts, and winged arrows, which are the principles of ſalts; when it brings together, unites and compreſſes ſeveral ſurfaces, and penetrates them without being abſorbed in them, it engenders the principles of cryſtals; when it is impriſoned in the cavities of opaque corpuſcles, it forms ſpunges of fire, or the principles of ſulphurs; and hence reſult the firſt elements of all ſolids: When the terreſtrial particles float in the etherial matter, and wear themſelves round by rubbing againſt one another, theſe inviſible ſpheres become the principles of all fluids; little balls of mercury when they are opaque and heavy, drops of water when they are tranſparent and light, bubbles of air when they are endued with elaſticity by the inceſſant egreſs and regreſs of the etherial matter through their pores.

From the combination of theſe three ſolids, and three fluids, which are not themſelves ſimple but compounded, all other bodies are engendred. The mixture of ſulphur with mercury makes the baſis of metals, which are

more or less pure, as there are more or less of the terrestrial particles in their composition. Precious stones are formed by the incorporating of metals with crystal, gold makes rubies, mercury diamonds, copper emeralds. The grosser and more irregular particles of earth, when cemented by water, constitute the opaque and common stones. Lastly, sulphurs, salts, mercury and earth blended together in one common mass, without rule or proportion, produce minerals, half metals, and all kinds of fossils; while the more subtile and volatile parts being diluted with water and air, turn into liquors and vapours of all sorts.

We frequently amused ourselves with imitating these operations of nature, dissolving solids, fixing liquids, and then reducing them to their first forms: with mixing sulphurs, salts and minerals together, in order to make them ferment and thereby engender exhalations, clouds, winds, thunder, and all sorts of meteors; with making transparent bodies opaque, and opaque bodies transparent; with suddenly changing colours into their opposites by barely mixing with them certain fluids that have no colour. Being thus entertained with the sports of nature and art, we were beginning to make our selves tolerably easy under our misfortunes, when Heaven restored us to liberty, by a stroke equally terrible and unexpected.

The ſubterraneous fires ſometimes break their priſons with a violence that ſeems to ſhake nature even to its foundations; like the thunder which burſts the clouds, vomiting out flames and filling the air with its roarings. We frequently felt thoſe terrible convulſions. One day the ſhocks redoubled, the earth ſeemed to groan, and we expected nothing but death, when the impetuous fires opened a paſſage into a ſpacious cavern, and that which ſeemed to threaten us with a loſs of life procured us liberty. We walked a long time by the light of our lamps before we ſaw the day; but at length the ſubterraneous paſſage ended at an old temple, which we knew by the bas-reliefs upon the altar, to have been conſecrated to Oſiris. We proſtrated ourſelves and adored the divinity of the place; we had no victims to offer, nor any thing wherewith to make libations, but inſtead of all ſacrifice, we made a ſolemn vow, For ever to love virtue.

This temple was ſituated near the Arabian gulf. We embarked in a veſſel which was bound for Muza, landed there, croſſed a great part of Arabia Felix, and at length arrived in this ſolitude. The gods ſeem to have concealed the moſt beautiful places of the earth, from thoſe who know not how to prize a life of peace and tranquillity. We found men, in theſe woods and foreſts, of ſweet and humane diſpoſitions, full of truth and juſtice. We ſoon

made ourſelves famous among them; Arobal taught them how to draw the bow, and throw the javelin to deſtroy the wild beaſts which ravaged their flocks; I inſtructed them in the laws of Hermes, and cured their diſeaſes by the help of ſimples. They looked upon us as divine men; and we every day admired the motions of beautiful nature, which we obſerved in them; their unaffected joy, their ingenuous ſimplicity, and their affectionate gratitude. We then ſaw that great cities and magnificent courts have only ſerved too much to corrupt the manners and ſentiments of mankind; and that by uniting a multitude of men in the ſame place, they often do but unite and multiply their paſſions. We thanked the gods for our being undeceived with regard to thoſe falſe pleaſures, and even falſe virtues both political and military, which ſelf-love has introduced into numerous ſocieties, and which only ſerve to delude men, and to make them ſlaves to their ambition. But, alas! how inconſtant are human things! how weak is the mind of man! Arobal, that virtuous, affectionate, and generous friend, who had ſupported impriſonment with ſo much courage, and ſlavery with ſo much reſolution, could not content himſelf with a ſimple and uniform life. Having a genius for war, he ſighed after great exploits, and being more a philoſopher in ſpeculation, than in reality, confeſſed to me, that he could no

longer bear the calm of retirement; he left me, and I have never seen him since. I seem to myself a being left alone upon the earth; Apries persecuted me, Amasis betrayed me, Arbal forsakes me; I find every where a frightful void. I experience that friendship, the greatest of all felicities, is hard to be met with; passions, frailties, a thousand contrarieties either cool it or disturb its harmony. Men love themselves too much to love a friend well; I know them now, and I cannot esteem them; however I do not hate men; I have a sincere benevolence for them, and would do them good without hope of recompence. Whilst Amenophis was speaking, one might see upon the prince's countenance the different sentiments and passions, which these various events would naturally raise in a generous mind. The Egyptian having finished the relation of his misfortunes, Cyrus asked him, whether he knew what was become of Apries. Amenophis answered, I am informed that the king is yet alive, and that after having wandered a long time in the mountains, he has at length got together an army of Carians and Ionians, who during his reign and by his permission, settled in Upper-Egypt, and has made himself master of the city of Diospolis.

Cyrus then said to the Egyptian, I admire the constancy and courage with which you have sustained the shocks of fortune, but I

cannot approve of your remaining in this inaction: it is not lawful to enjoy repose so long as we are in a condition to labour for the good of our country; man is not born for himself alone, but for society; Egypt has still need of your assistance, and the gods present you a new opportunity of being useful to her; why do you continue a moment in this solitude? an ordinary virtue is disheartened by ill success and adverse fortune, but heroic virtue is never discouraged: let us fly to the assistance of Apries, and deliver him from the oppression of an usurper. Amenophis to increase the ardor of Cyrus seemed very unwilling at first to return to Egypt, and suffered himself to be long entreated before he yielded to the prince's solicitations.

Cyrus, before he left Arabia, dispatched couriers to Nabuchodonosor king of Babylon, who had married Amytis the sister of Mandana, to solicite his uncle in favour of Apries; then having concerted with Amenophis all the necessary measures to make their designs succeed, they set out together, crossed the country of the Sabeans with great expedition, soon arrived upon the shore of the Arabian gulf and embarked for Egypt. Cyrus was surprised to find here a new kind of beauty which he had not seen in Arabia: there, all was the effect of simple nature, but here, every thing was improved by art.

It seldom rains in Egypt, but the Nile by its regular overflowings supplies it with the rains and melted snows of other countries. This river, by the means of an infinite number of canals, made a communication between the cities, joined the Great Sea with the Red Sea, and thus promoted both foreign and domestic commerce. The cities of Egypt were numerous, large, well peopled, full of magnificent temples and stately palaces: they rose like islands in the midst of the waters, and overlooked the plains, which appeared all fruitful, gay and smiling; there one might see hamlets neat and commodious, villages sweetly situated, pyramids that served for the sepulchres of great men, and obelisks which contained the history of their exploits. Agriculture, the mechanic arts and commerce, which are the three supports of a state, flourished every where, and proclaimed a laborious and rich people, as well as a prudent, steady and mild government.

The prince of Persia could take but a cursory view of these things in the haste he was in to get to Diospolis, where he joined the army of Apries. The king, touched with the generosity of Cyrus, embraced him affectionately, and then said to him, looking at the same time upon Amonophis; Prince, let my example teach you to know men, and to love those who have the honesty and courage to tell you truth when it is disagreeable. The pre-

ſence of the young hero revived the hopes of Apries, and that of Amenophis contributed much to augment his army; it ſoon increaſed to the number of thirty thouſand men. The two princes accompanied by Amenophis and Araſpes left Dioſpolis, marched againſt the uſurper, and came in ſight of his army, which was ſtrongly encamped near Memphis.

Apries was a prince of great experience in the art of war, and was thoroughly acquainted with the country; he ſeized all the advantageous poſts, and pitched his camp over-againſt that of Amaſis. The uſurper, not imagining that the king of Egypt could have got together ſuch a numerous body of troops in ſo ſhort a time, had marched from Sais with only twenty thouſand men. When Apries had in perſon taken a view of the enemy, and had diſcovered that they were much inferior in number, he reſolved to attack them in their camp. The next day Cyrus and Araſpes, at the head of ten thouſand Carians, forced the advanced guards of Amaſis, and approached his lines, and being ſoon after joined by Apries and Amenophis, broke through the intrenchments, and vigorouſly attacked the Egyptians; the engagement was bloody, and the victory for a long time doubtful. Cyrus impatient to finiſh the battle by ſome remarkable exploit, put himſelf at the head of a choice body of cavalry, fought every where for Amaſis, and

found him. The uſurper being a brave general, as well as able politician, was flying from rank to rank, encouraging ſome, and hindering others from running away. Cyrus lanced his javelin at him, crying out, tyrant, it is time to put an end to thy crimes and thy uſurpation. The javelin pierced the cuiras of Amaſis, and entered his body; a ſtream of blood flowed from his wound; furious as a wild boar pierced by the hunter's ſpear, he came up to Cyrus with his drawn ſabre, and raiſing his arm, Raſh youth, he cried, receive the reward of thy audaciouſneſs: the prince of Perſia avoided the blow, but when he would have taken his revenge he found himſelf ſurrounded by a troop of young Egyptians, who came to the relief of Amaſis. Then Cyrus, like a young lion juſt robbed of his prey, made himſelf a paſſage through the enemy; every blow he gave was mortal, he defended himſelf a long time, but was at laſt ready to be overpowered when Amenophis came to his ſuccour, and then the battle was renewed. Amaſis notwithſtanding his wound did not quit the field, but raiſed the drooping courage of his men, and made Cyrus admire both his bravery and conduct. Night at length put an end to the action; Apries remained maſter of the field, yet Amaſis retired in good order with his troops, repaſſed the Nile, and gained the neighbouring mountains; the paſſes into theſe

mountains were narrow and difficult, and he resolved therefore to continue in this secure post till he was recovered of his wounds, and had reinforced his army.

Apries took advantage of the enemy's inaction to make himself master of Memphis, which he carried by assault in a few days. Upon this Amasis, without waiting till he was perfectly cured, got together with incredible expedition an army of fifty thousand men, and gave a second battle. As Apries's troops were already much weakened, the usurper overpowered them by numbers, and took the king of Egypt prisoner. Cyrus, Araspes and Amenophis fearing to be surrounded, retired with the bravest of the Carian and Ionian troops to the city of Memphis; those who did not follow them were either put to the sword, or made prisoners of war.

Amasis, understanding who the young hero was that had wounded him, was apprehensive of his credit at the court of Babylon, and dispatched couriers thither; till their return he contented himself with blocking up the city, and retired with the greatest part of his army to Sais, whither he likewise conducted the captive king. Amasis paid him great honours for some days, and in order to sound the inclinations of the people proposed to them the replacing him on the throne, but at the same time secretly form'd a design of taking away

his life. The Egyptians were all earneſt to have the prince put to death, Amaſis yielded him to their pleaſure, he was ſtrangled in his own palace, and the unfortunate remains of the royal family were maſſacred the ſame day. Cyrus heard with grief the melancholy news of the fate of Apries, and underſtood at the ſame time by the return of his couriers the diſpoſitions of Nabuchodonoſor. This conqueror ſent Cyrus word to abandon Apries to his fate, but commanded Amaſis to obey the orders of the prince of Perſia. Cyrus ſighed within himſelf, and could not forbear ſaying: I fear that the gods will one day ſeverely puniſh Nabuchodonoſor for his inſatiable thirſt of dominion, and above all, revenge upon him his protection of Amaſis.

As ſoon as the uſurper underſtood the king of Babylon's pleaſure, he ordered his troops to retire from before Memphis, and ſet out in perſon from Sais to wait upon the prince of Perſia. He advanced towards Memphis with all his court, but Cyrus refuſed to ſee him, and only wrote him this letter: The faults of Apries are puniſhed by the crimes of Amaſis; it is thus that the juſt gods ſport with mortals, and ſeem to leave crowns to the diſpoſal of chance: thy day will come; in the mean time I ſend Amenophis to declare to thee my will and pleaſure. Hadſt thou any feeling of virtue the ſight of him alone would overwhelm

thee with reproaches that I disdain to make thee.

Amenophis, followed by some Carians, hastened to meet Amasis, and found him not many furlongs from Memphis. He was surrounded by all the chief men of Egypt; 'twas an assembly of old courtiers, who had betrayed Apries through ambition, and of young men corrupted by pleasures. Amenophis approached Amasis with a resolute, noble and modest air, and delivered him Cyrus's letter; the usurper read it, and immediately a dark cloud overspread his face; the remembrance of his crimes confounded him, and struck him dumb; he endeavoured to summon up all his confidence but in vain; he cast a look upon Amenophis, yet without daring to fix his eyes upon him; shame and remorse were succeeded by rage and indignation, but the dread of Cyrus forced him to dissemble; labouring under the conflict of so many different passions, he turned pale and trembled; he would have spoke, but utterance failed him; it is thus that vice, even when triumphant, cannot support the presence of virtue, though in adversity and disgrace. Amenophis perceived his confusion and perplexity, and only said to him, it is the will of Cyrus that all the prisoners of war be set at liberty, and be suffered, together with the troops that are in Memphis, to return to their former habitations in Upper-Egypt, and to

live there without moleſtation. O Amaſis, I have nothing to demand of thee for myſelf, the preſent diſpoſitions of thy ſoul will not ſuffer me to put thee in mind of my former affection, and thy ingratitude! Mayſt thou one day ſee the beauty of virtue, repent of having forſaken her, and divert the anger of Heaven which threatens thee. This ſaid, he retired, and left Amaſis covered with ſhame and confuſion; he haſtened back to Memphis, and the uſurper returned to Sais, after he had given orders to put Cyrus's commands in execution. From this time to his death Amaſis was always plunged in a gloomy ſadneſs.

Cyrus, ſeeing the war at an end, applied himſelf to learn the hiſtory, policy and laws of ancient Egypt: He ſtayed ſome time at Memphis, and converſed every day with the prieſts of this city, in preſence of Amenophis and Araſpes. He found that the Egyptians had compoſed their hiſtory of an almoſt unbounded ſucceſſion of ages; but that the fictions with which they had filled their annals about the reign of Ammon, Oſiris, Iſis and Orus, were only allegories to expreſs the firſt ſtate of ſouls before the great change which happened upon the revolt of Typhon. They believed, that after the origin of evil, their country was the leaſt disfigured, and the ſooneſt inhabited of any. Their firſt king was named Menes; and their hiſtory from his

reign is reduced to three ages; the first, which reaches to the time of the shepherd-kings, takes in eight hundred years; the second, from the shepherd-kings to Sesostris, five hundred; the third, from Sesostris to Amasis, contains more than seven centuries.

During the first age, Egypt was divided into several dynasties or governments, which had each its king. She had then no foreign commerce, but confined herself to agriculture, and a pastoral life; shepherds were heroes, and kings philosophers. In those days lived the first Hermis, who penetrated into all the secrets of nature and of divinity; it was the age of occult sciences. The Greeks, say the Egyptians, imagine that the world in its infancy was ignorant, but they think so, only because they themselves are always children *; they know nothing of the origin of the world, its antiquity, and the revolutions which have happened in it. The men of Mercury's time had yet a remembrance of the reign of Osiris, and had divers traditional lights which we have lost. The arts of imitation, poesy, music, painting, every thing within the province of the imagination, are but sports of the mind, in comparison of the sublime sciences known by the first men. Nature was then obedient to the voice

* *See the Discourse on the Theology of the Pagans.*

of the sages; they could put all its hidden springs in motion; they produced the most amazing prodigies whenever they pleased; the aerial Genii were subject to them †; they had frequent intercourse with the etherial spirits, and sometimes with the pure intelligences that inhabit the empyreum. We have lost, said the priests to Cyrus, this exalted kind of knowledge. We have only remaining some traces of it upon our ancient obelisks, which may be called the registers of our divinity, mysteries, and traditions relating to the Deity and to nature, and in no wise the annals of our civil history, as the ignorant imagine.

The second age was that of the shepherd-kings, who came from Arabia; they over-ran Egypt with an army of two hundred thousand men. The ignorance and stupidity of these uncivilized Arabians occasioned the sublime and occult sciences to be despised and forgotten; their imagination could receive nothing but what was material and sensible. From their time the genius of the Egyptians was entirely changed and turned to the study of architecture, war, and all those vain arts and sciences which are useless and hurtful to those who can content themselves with simple nature. It was then that idolatry came into Egypt: sculpture, painting and poesy obscured all pure ideas, and

† See *Jamblichus de Mysteriis Ægyptiorum.*

transformed them into ſenſible images; the vulgar ſtop there, without ſeeing into the hidden meaning of the allegories. Some little time after this invaſion of the Arabians, ſeveral Egyptians, who could not ſupport the yoke of foreigners, left their country, and ſettled themſelves in colonies in all parts of the world. Hence thoſe great men famous in other nations; the Belus of the Babylonians, the Cecrops of the Athenians, and the Cadmus of the Boeotians; and hence it is, that all the nations of the univerſe owe their laws, ſciences, and religion to Egypt. In this manner ſpoke the prieſts to Cyrus. In this age lived the ſecond Hermes, called Triſmegiſtus; he was the reſtorer of the ancient religion; he collected the laws and ſciences of the firſt Mercury in forty two volumes, which were called THE TREASURE OF REMEDIES FOR THE SOUL, becauſe they cure the mind of its ignorance, the ſource of all evils.

The third age was that of conqueſt and luxury. Arts were perfected more and more: cities, edifices, and pyramids multiplied: the father of Seſoſtris cauſed all the children, who were born the ſame day with his ſon, to be brought to court, and educated with the ſame care as the young prince. Upon the death of the king, Seſoſtris levied a formidable army, and appointed the young men who had been educated with him, to be the officers to com-

mand it; there were near two thousand of them, who were able to inspire all the troops with courage, military virtues, and attachment to the prince, whom they considered both as their master and their brother. He formed a design of conquering the whole world, and penetrated into the Indies farther than either Bacchus or Hercules; the Scythians submitted to his empire; Thrace and Asia Minor are full of the monuments of his victories; upon those monuments are to be seen the proud inscriptions of Sesostris King of Kings, and Lord of Lords. Having extended his conquest from the Ganges to the Danube, and from the river Tanais to the extremities of Africa, he returned after nine years absence, loaded with the spoils of all the conquered nations, and drawn in a chariot by the kings whom he had subdued. His government was altogether military and despotical; he lessened the authority of the Pontifs, and transferred their power to the commanders of the army. After his death dissentions arose among those chiefs, and continued for three generations. Under Anisis the blind, Sabacan the Ethiopian took advantage of their discords and invaded Egypt. This religious prince re-established the power of the priests, reigned fifty years in a profound peace, and then returned into his own country, in obedience to the oracles of his gods. The kingdom thus forsaken, fell into the hands of Se-

thon the high-priest of Vulcan; he entirely destroyed the art of war among the Egyptians, and despised the military men. The reign of superstition, which enervates the minds of men, succeeded that of despotic power, which had too much sunk their courage. From that time Egypt was supported only by foreign troops, and it fell by degrees into a kind of anarchy. Twelve Monarchs, chosen by the people, shared the kingdom between them, till one of them, named Psammeticus, made himself master of all the rest: then Egypt recovered itself a little, and continued pretty powerful for five or six reigns; but at length this ancient kingdom became tributary to Nabuchodonosor king of Babylon. The conquests of Sesostris were the source of all these calamities. Cyrus perceived by this, that princes who are insatiable of conquering, are enemies to their posterity; by seeking to extend their dominion too far, they sap the foundation of their authority.

The ancient laws of Egypt lost much of their force even in the reign of Sesostris; in Cyrus's time nothing remained but the remembrance of them: this prince collected all he could learn of them from his conversation with the great men and old sages who were then living. These laws may be reduced to three, upon which all the rest depend; the first relates to kings, the second to polity, and the third to civil justice.

The kingdom was hereditary, but the kings

were subject to the laws. The Egyptians esteemed it a criminal usurpation upon the rights of the great Osiris, and as a mad presumption in a man to give his will for a law. As soon as the king rose in the morning, which was at the break of day, when the understanding is clearest, and the soul most serene, all matters upon which he was to decide that day, were plainly and distinctly laid before him; but before he pronounced judgment, he went to the temple to invoke the gods and to offer sacrifice. Being there surrounded by all his court, and the victims standing at the altar, he assisted at a prayer full of instruction, the form of which was as follows: Great Osiris! Eye of the world and light of spirits; Grant to the prince, your image, all royal virtues, that he may be religious towards the gods, and benign towards men, moderate, just, magnanimous, generous, an enemy of falsehood, master of his passions, punishing less than the crime deserves, and rewarding beyond merit. After this the high-priest represented to him the faults he had committed against the laws; but it was always supposed that he fell into them by surprize, or through ignorance; and the ministers who had given him evil counsels, or had disguised the truth, were loaded with imprecations. After the prayer and the sacrifice, they read to him the actions of the heroes and great kings, that the monarch might imitate their examples

and maintain the laws which had rendered his predeceſſors illuſtrious, and their people happy. What is there that might not be hoped for from princes accuſtomed, as an eſſential part of their religion, to hear daily the ſtrongeſt and moſt ſalutary truths? Accordingly, the greateſt number of the ancient kings of Egypt were ſo dear to their people, that each private man bewailed their death like that of a father.

The ſecond law related to polity, and the ſubordination of ranks. The lands were divided into three parts; the firſt was the king's domain, the ſecond belonged to the chief prieſts, and the third to the military men. The common people were divided into three claſſes, huſbandmen, ſhepherds and artizans: theſe three ſorts made great improvements, each in their profeſſions; they profited by the experience of their anceſtors; each father tranſmitted his knowledge and ſkill to his children; no perſon was allowed to forſake his hereditary profeſſion: by this means arts were cultivated and brought to a great perfection; and the diſturbances, occaſioned by the ambition of thoſe who ſeek to riſe above the rank in which they are born, were prevented. To the end that no perſon might be aſhamed of the lowneſs of his ſtate and degree, the mechanic arts were held in honour. In the body politic, as in the natural, all the members contribute ſomething to the common life. In Egypt it was thought

madneſs to deſpiſe a man becauſe he ſerves his country in a laborious employment. And thus was a due ſubordination of ranks preſerved, without expoſing the nobler to envy, or the meaner to contempt.

The third law regarded civil juſtice. Thirty judges, drawn out of the principal cities, compoſed the ſupreme council, which adminiſtered juſtice throughout the kingdom; the prince aſſigned them revenues ſufficient to free them from domeſtic cares, that they might give their whole time to the compoſing of good laws, and enforcing the obſervations of them; they had no farther profit of their labours, except the glory and pleaſure of ſerving their country. That the judges might not be impoſed upon, ſo as to paſs unjuſt decrees, the pleaders were forbidden that deluſive eloquence which dazzles the underſtanding, and moves the paſſions; they expoſed the matters of fact with a clear and nervous brevity, ſtripped of the falſe ornaments of reaſoning; the preſident of the ſenate wore a collar of gold and precious ſtones, at which hung a ſmall figure without eyes, which was called truth; he applied it to the forehead and heart of him who gained his cauſe; for that was the manner of pronouncing ſentence. There was in Egypt a ſort of juſtice unknown in other nations: as ſoon as a man had yielded his laſt breath, he was brought to a trial, and the public accuſer was heard againſt

him. In case it appeared that the behaviour of the deceased had been culpable, his memory was branded, and he was refused burial; if he were not convicted of any crime against the gods, or his country, he was entombed with marks of honour, and a panegyric made upon him, without mentioning any thing of his birth and descent. Before he was carried to the sepulchre, his bowels were taken out and put into an urn, which the pontif held up towards the sun, making this prayer in the name of the deceased †. Great Osiris! Life of all beings! Receive my manes, and reunite them to the society of the immortals; whilst I lived, I endeavoured to imitate you by truth and goodness; I have never committed any crime contrary to social duty; I have respected the gods of my fathers, and have honoured my parents; if I have committed any fault through human weakness, intemperance, or a taste for pleasure, these base spoils of my mortal nature have been the cause of it. As he pronounced these last words, he threw the urn into the river, and the rest of the body, when embalmed, was deposited in the pyramids. Such were the notions of the ancient Egyptians: being full of the hopes of immortality, they imagined that human frailties were expiated by our separation from the mortal body; and that nothing

† *Porphyry de Abstinentia, lib. 4. sect. 10.*

but crimes committed against the gods and society hindered the soul from being reunited to its origin.

All these things stirred in Cyrus a great desire to instruct himself thoroughly in the religion of ancient Egypt; and for this purpose he went to Thebes. Zoroaster had directed him to Sonchis the high priest of this city, to be instructed by him in all the religious mysteries of his country. Sonchis conducted him into a spacious hall, where were three hundred statues of Egyptian high-priests. This long succession of pontiffs gave the prince a high notion of the antiquity of the religion of Egypt, and a great curiosity to know the principles of it. To make you acquainted, said the pontiff, with the origin of our worship, symbols and mysteries, I must give you the history of Hermes Trismegistus, who was the founder of them.

Siphoas, or Hermes, the second of the name, was of the race of our first sovereigns. While his mother was with child of him, she went by sea to Lybia, to offer a sacrifice to Jupiter Hammon. As she coasted along Africa, a sudden storm arose, and the vessel perished near a desert island. She escaped by a particular protection of the gods, and was cast upon the island alone; there she lived a solitary life, until her delivery, at which time she died. The infant remained exposed to the inclemencies

of the weather, and the fury of the wild beasts; but Heaven, which designed him for great purposes, preserved him in the midst of these misfortunes. A young she-goat, hearing his cries, came and suckled him till he was past infancy. For some years he fed upon the tender grass with his nurse, but afterwards upon dates and wild fruits, which seemed to him a more proper food. He perceived by the first rays of reason which began to shine in him, that he was not of the same make with the beasts; that he had more understanding, invention and address than they; and thence conjectured, that he might be of a different nature.

The she-goat, which had nourished him, died of old age. He was much surprised at this new phaenomenon, of which he had never observed the like before; he could not comprehend why she continued so long cold and without motion; he considered her for several days; he compared all he saw in her with what he felt in himself, and perceived that he had a beating in his breast, and a principle of motion in him, which was no longer in her. The mind speaks to itself, without knowing the arbitrary names which we have affixed to our ideas. Hermes reasoned thus: The goat did not give herself that principle of life, since she has lost it and cannot restore it to herself.

As he was endowed by nature with a won-

derful ſagacity, he ſought a long time for the cauſe of this change; he obſerved that the plants and trees ſeemed to die, and to revive every year, by the going away and return of the ſun; he imagined that this ſtar was the principle of all things, and he expoſed the carcaſe to its rays, but life did not return; on the contrary he ſaw it putrify, grow dry and fall to pieces, nothing remained but the bones; it is not the ſun then, ſaid he within himſelf, that gives life to animals. He examined whether it might not be ſome other ſtar; but having obſerved that the ſtars which ſhined in the night had neither ſo much heat nor light as the ſun, and that all nature ſeemed to languiſh in the abſence of the day, he concluded that the ſtars were not the firſt principles of life.

As he advanced in age, his underſtanding ripened, and his reflections became more profound. He had remarked that inanimate bodies could not move of themſelves, that animals did not reſtore motion to themſelves, when they had loſt it, and that the ſun did not revive dead bodies; hence he inferred, that there was in nature a Firſt Mover more powerful than the ſun or the ſtars, and which gave activity and motion to all bodies.

Reflecting afterwards upon himſelf he obſerved, that there was ſomething in him which felt, which thought, and which compared his thoughts together. Diſſipated minds, wan-

dering about in vain purſuits and loſt in amuſements, never enter into themſelves; their nobler faculties are benum'd, ſtupified and buried in matter. Hermes not being diverted by prejudices and paſſions, from liſtening to the ſtill voice of wiſdom, which inceſſantly calls us into ourſelves, obeyed that divine whiſper without knowing it; he retired more and more into his ſpiritual nature, and by a ſimplicity of heart attained to the diſcovery of thoſe truths, which others arrive at by ſubtilty of reaſoning. After having meditated ſeveral years on the operations of his own mind, without knowing or imagining that there was any difference between the ſoul and body, he concluded that he himſelf was not the firſt cauſe of thought, any more than of motion; that he derived both the one and the other from the ſame ſource, and conſequently that the Firſt Mover muſt have intelligence as well as power.

Scarce had he got a glimpſe of theſe truths when tranſported with joy he ſaid within himſelf, 'Since the Firſt Mover has ſo much 'power and wiſdom, he muſt alſo abound in 'goodneſs; he cannot but be ready to ſuc-'cour thoſe who have need of his aſſiſtance; 'as I endeavour to relieve the animals that 'want my help: my power, my reaſon and 'my goodneſs can only be emanations from 'his.' Man, in the midſt of beings that can give

him no ſuccour, is in a wretched ſituation; but when he diſcovers the idea of a being who is able to make him happy, there is nothing can compare with his hopes and his joy.

The deſire of happineſs, inſeparable from our nature, made Hermes wiſh to ſee that Firſt Mover, to know him, and to converſe with him. If I could, ſaid he, make him underſtand my thoughts and my deſires, doubtleſs he would render me more happy than I am. His hopes and his joy were ſoon diſturbed by great doubts. Alas! ſaid he, if the Firſt Mover be as good and beneficent as I imagine him, why do I not ſee him? And above all, why am I in this melancholy ſolitude, where I ſee nothing like myſelf, nothing that ſeems to reaſon as I do, nothing that can give me any aſſiſtance! In the midſt of theſe perplexities, his weak reaſon was ſilent, and could make no anſwer. His heart ſpoke, and turning itſelf to the Firſt Principle, ſaid to him in that mute language which the gods underſtand better than words: Life of all beings! ſhew thy ſelf to me; make me to know who thou art, and what I am; come and ſuccour me in this my ſolitary and miſerable ſtate.

The great Oſiris loves a pure heart, and is always attentive to its deſires. He ordered the firſt Hermes, or Mercury, to take a human form, and to go and inſtruct him. One day, when young Triſmegiſtus was ſleeping at the

foot of a tree, Hermes came and ſat down by him. Triſmegiſtus when he awaked was ſurpriſed to behold a figure like his own; he uttered ſome ſounds, but they were not articulate; he diſcovered all the different motions of his ſoul, by thoſe tranſports, that earneſtneſs, thoſe ingenuous and artleſs ſigns, whereby nature teaches men to expreſs what they ſtrongly feel. Mercury in a little time taught the ſavage philoſopher the Egyptian language. He then informed him what he was, and what he was to be, and inſtructed him in all the ſciences which Triſmegiſtus afterwards taught the Egyptians. He now began to diſcern ſeveral marks, which he had not obſerved before, of an infinite Wiſdom and Power diffuſed throughout all nature; and thereby perceived the weakneſs of human reaſon when left to itſelf and without inſtruction. He was aſtoniſhed at his former ignorance, but his new diſcoveries produced new perplexities. One day, when Mercury was ſpeaking to him of the noble deſtiny of man, the dignity of his nature, and the immortality which awaits him, he anſwered; If the great Oſiris ordains mortals to ſo perfect a felicity, whence is it that they are born in ſuch ignorance? Whence comes it that he does not ſhew himſelf to them, and diſpel their darkneſs? alas! if you had not come to enlighten me, I ſhould have ſought long without diſcovering the firſt Principle of

all things, such as you have made him known to me. Upon this Mercury unfolded to him all the secrets of the Egyptian Theology, in the following manner.

† The primitive state of man was very different from what it is at present. Without, all the parts of the universe were in a perfect harmony; within, all was in subjection to the immutable laws of reason; every one carried his rule within his own breast, and all the nations of the earth were but one republic of sages. Mankind lived then without discord, ambition, or pomp, in a perfect peace, equality and simplicity: Each man however had his particular qualities and inclinations, but all inclinations were subservient to the love of virtue, and all talents applied to the discovery of truth; the beauties of nature, and the perfections of its author, were the entertainment and study of the first men. The imagination presented nothing then but just and pure ideas; the passions, being in subjection to reason, raised no tumult in the heart, and the love of pleasure was always regulated by the love of order. The god Osiris, the goddess Isis, and their son Orus, came often and conversed with men, and taught them all the mysteries of wisdom. This terrestrial life, how happy soever,

† *See the Egyptian Theology in the Discourse on the Theology of the Pagans.*

was nevertheleſs but the infancy of our beings, in which ſouls were prepared for a ſucceſſive unfolding of intelligence and happineſs. When they had lived a certain time upon the earth, men changed their form without dying, and flew away to the ſtars, where with new faculties and new light they diſcovered new truths, and enjoyed new pleaſures; from thence they were raiſed to another world, thence to a third, and ſo travelled through the immenſe ſpaces by endleſs metamorphoſes.

A whole age, and according to ſome, many ages paſſed in this manner; at length there happened a ſad change both in ſpirits and in bodies. Typhon, chief of the Genii, and his companions had formerly inhabited our happy dwelling; but being intoxicated with pride, and forgetting themſelves ſo far as to attempt to ſcale heaven, they were thrown down headlong, and buried in the centre of the earth. They came out of their abyſs, broke through the egg of the world, diffuſed the evil principle over it, and corrupted the minds, hearts and manners of its inhabitants. The ſoul of the great Oſiris forſook his body, which is NATURE, and it became a carcaſs. Typhon tore it in pieces, diſperſed its members, and blaſted all its beauties.

From that time the body became ſubject to diſeaſes and to death, the mind to error and to paſſions; the imagination of man preſents

him now with nothing but chimeras; his reason serves only to contradict his inclinations, without being able to correct them; the greatest part of his pleasures are false and deceitful, and all his pains, even his imaginary ones, are real evils; his heart is an abundant source of restless desires, frivolous fears, vain hopes, disorderly inclinations, which successively torment him; a crowd of wild thoughts and turbulent passions cause an intestine war within him, make him continually take arms against himself, and render him at the same time both an idolater and an enemy of his own nature. That which each man feels in himself, is a lively image of what passes in human society. Three different empires are risen in the world, and there among them all characters, the empire of OPINION, that of AMBITION, and that of SENSUALITY: error presides in the first, force has the dominion in the second, and vanity reigns in the third. Such is the present state of human nature. The goddess Isis goes over all the earth, seeking the dispersed, deluded souls, to conduct them back to the empyreum, while the God Orus continually attacks the evil principle. It is said, that he will at last re-establish the reign of Osiris, and will banish for ever the monster Typhon; until that time good princes may alleviate the miseries of men, but they cannot entirely cure them. You, continued Mercury, are of the race of

the ancient kings of Egypt, and are deſtined by the great Oſiris to reform that kingdom by your wiſe laws. He has preſerved you only that you may one day make other men happy; you will very ſoon ſee your own country. He ſaid, and of a ſudden roſe into the air, his body became tranſparent and diſappeared by degrees like the morning ſtar, which flies at the approach of Aurora. He had a crown upon his head, wings at his feet, and held in his hand a caduceus; upon his flowing robe were all the hieroglyphics which Triſmegiſtus afterwards made uſe of to expreſs the myſteries of theology and of nature.

Meris the firſt, who then reigned in Egypt, being admoniſhed by the gods in a dream of all that paſſed in the deſert iſland, ſent thither for the ſavage philoſopher, and perceiving the conformity between his ſtory and the divine dream, adopted him for his ſon. Triſmegiſtus, after the death of that prince, aſcended the throne, and made Egypt for a long time happy by his wiſe laws. He wrote ſeveral books, which contained the divinity, philoſophy and policy of the Egyptians. The firſt Hermes had invented the ingenious art of expreſſing all ſorts of ſounds by the different combinations of a few letters; an invention moſt wonderful for its ſimplicity, but not ſufficiently admired, becauſe it is common. Beſides this manner of writing, there was another, which

was consecrated to divine things, and which few persons understood. Trismegistus expressed the virtues and the passions of the soul, the actions and attributes of the gods, by the figures of animals, insects, plants, stars and divers other symbolical characters: hence it is that we see sphinxes, serpents, birds and crocodiles in our ancient temples, and upon our obelisks; but they are not the objects of our worship, as the Greeks foolishly imagine. Trismegistus concealed the mysteries of religion under hieroglyphics and allegories, and exposed nothing to the eyes of the vulgar but the beauties of his morality. This has been the method of the sages in all times, and of the great legislators in all countries. These divine men were sensible that corrupted minds could have no relish for heavenly truths till the heart was purified from its passions; for which reason they spread over religion a sacred vail, which opens and vanishes when the eyes of the understanding are able to support its brightness.

Cyrus perceived by this history of Hermes, that the Osiris, Orus and Typhon of the Egyptians, were the same with the Oromazes, Mythras and Arimanius of the Persians; and that the Mythology of these two nations was founded upon the same principles. The notions of the Orientals were only more simple, clear and undisguised by sensible images; those

of the Egyptians more allegorical, obſcure and wrapt up in fiction.

After Sonchis had diſcourſed with Cyrus in this manner, he conducted him to the temple, where he let him into all the ceremonies and myſteries of the Egyptian worſhip; a privilege which had never been granted before to any ſtranger, till he had gone through a ſevere probation. The temple was conſecrated to the goddeſs Iſis, and built in an oval form to repreſent the egg of the world; over the great gate was this inſcription, * TO THE GODDESS WHO IS ONE, AND WHO IS ALL. The altar was a great obeliſk of porphyry, on which were ingraven ſeveral hieroglyphics containing the ſecrets of the Egyptian religion. Towards the top appeared three dark clouds, which ſeemed to meet in a point; ſomewhat lower a tree planted in a muddy marſh, upon whoſe branches, which reached up to the clouds, ſat an hawk; by the ſide of this tree was a winged globe with a ſerpent coming out of it; at the bottom of all, a crocodile without a tongue hid itſelf in the waters of an abyſs, a ſphynx at the ſame time walking upon the ſurface. On one ſide of this altar ſtood the ſtatue of the goddeſs, covered with a veil, upon which were repreſented the figures

* *Inſcription upon a temple of Iſis, which is yet to be ſeen at Capua.*

of the celeſtial and terreſtrial bodies; on the other ſide was the ſtatue of Harpocrates, holding one hand upon his mouth, and pointing to the goddeſs with the other *.

The high-prieſt, clothed in his pontifical robes, explained to Cyrus the meaning of thoſe ſymbols, before he began the ſacrifice. We adore, ſaid he, no other but the great Ammon, that is to ſay, the unknown God; we conſider him ſometimes as he is in himſelf, and at other times as manifeſted by nature. In the firſt ſenſe we call him Eicton, Emeph, Ptha, Life, Light, and Love, all whoſe operations, thoughts and affections being concentred in himſelf, he remains in his ſolitary unity incomprehenſible to mortals; thus conſidered † we adore him only by ſilence, or by the name of INCOMPREHENSIBLE DARKNESS thrice repeated; and we repreſent him by the clouds which you ſee towards the top of the obeliſk.

Then we conſider him as he has manifeſted himſelf in the multiplicity of nature, by a dif-

* *Theſe hieroglyphics are all Egyptian, and are to be found, with the explications here given of them, in Plutarch, Jamblichus, Dammaſcius and Horus Apollo, quoted by Kircher and Cudworth.*

† *This famous expreſſion of the Egyptians is preſerved by Dammaſcius.*

fuſive goodneſs that communicates itſelf every where, by a ſovereign wiſdom which forms within itſelf the ideas of all things, and by an infinite power that produces, animates, preſerves and governs whatever has a being. We call theſe three forms of the divinity, Oſiris, Iſis, Orus, and we repreſent them by many different ſymbols: ſometimes by an hawk, which having of all birds the moſt piercing eye and the moſt rapid flight, ſerves to expreſs the divine intelligence and activity. This bird ſits upon the top of a tree, to ſignify that the Eternal Nature is infinitely exalted above matter, which is as dirt in compariſon of the pure eſſence of the Deity. The globe denotes the indiviſible Unity without beginning or end, the ſerpent the ſupreme Wiſdom, and the wings that active Spirit which animates and gives life to all. The crocodile which appears under a deep water, and without a tongue, repreſents the great Oſiris hidden in the abyſs of nature, and doing all in a profound ſilence; but you ſee walking upon the ſurface of this abyſs a ſphynx, which, being half man and half lion, ſignifies the wiſdom and ſtrength of the two other principles. Laſtly the goddeſs Iſis covered with a vail, and having, as you ſee, this inſcription on her pedeſtal, I AM ALL THAT IS, HAS BEEN, OR SHALL BE, AND NO MORTAL CAN REMOVE THE VAIL THAT COVERS ME, declares, that univerſal

nature is but a vail which covers the Divinity, and that no one can behold the ſplendor of his pure and naked eſſence. The poſture of the god Harpocrates denotes that we ought never to ſpeak of the incomprehenſible eſſence of Iſis, but only of her manifeſtations. The Egyptians in all other places have forgotten the original and ſublime meaning of theſe ſacred ſymbols; they adore the animals whoſe repreſentations you ſee here, and pay contributions for their nouriſhment; but the inhabitants of Thebes refuſe to do it; they acknowledge no mortal gods, and adore but one ſole Deity uncreated and eternal †.

Cyrus no ſooner underſtood the meaning of theſe hieroglyphics, but he was the more deſirous of ſeeing the Egyptian ceremonies; and the ſacrifice began. While the victims were offering, and their blood ſtreaming at the foot of the altar, there was heard the moſt delicious muſic: on a ſudden the high-prieſt riſing up, cried with a loud voice, Let us adore the great Ammon the unknown God, the incomprehenſible darkneſs; thrice he repeated theſe words, and thrice the people fell proſtrate; the muſic ſtopped, an univerſal ſilence reigned, every one was afraid to breathe, leſt he ſhould diſturb the ſtillneſs and tranquillity of the place; then the voices joining the in-

† *See Plutarch in his Iſis and Oſiris.*

ſtruments, began this ſacred hymn, * "Let us celebrate the praiſes of the immortal Iſis, ſhe is the mother of nature, the origin of all things, the ſum of all the divine virtues, the uniform face of the gods and goddeſſes; by one ſingle look ſhe enlightens the ſtars; at her command ſoft zephyrs refreſh the earth; ſhe rules over the diſmal and ſilent regions of hell; ſhe cheriſhes mortals, and ſhews them the affection of a mother in their afflictions; ſhe calms the tempeſts of fortune, ſhe reſtrains the noxious influences of the ſtars, the coeleſtial deities proſtrate themſelves before her, the infernal powers obey her; all the univerſe adores her under different names, and by different rites." The ſervice ended, forty prieſts walked two and two from the temple in proceſſion, ſinging hymns in honour of the gods †; the high prieſt came laſt with Cyrus at his right hand, and Amenophis at his left, encompaſſed by a vaſt throng of people, who attended him in a reſpectful ſilence without tumult, and conducted the prince back to the palace of the pontif.

Cyrus ſtayed ſome days with Sonchis, and then prepared to paſs into Greece. This country had filled all the Eaſt with the fame of her excellent laws, brave warriors, and wiſe philoſophers. The prince would gladly have

* *See Cudw. p. 410.*

† *See Clem. Alex. Strom. 6. p. 633.*

engaged Amenophis to accompany him in his travels; and in order to prevail upon him, promised that he would return by Babylon, and endeavour to persuade Nabuchodonosor to alter his resolutions. O Cyrus, replied Amenophis, you are a stranger to the politics of that conqueror; he resolves to have none but tributary kings in Egypt mere slaves to his will; Amasis is a man for his purpose; Apries is dead, the race of our ancient kings is extinct, the usurper governs with gentleness and moderation; Egypt is in peace and tranquillity, and there is no longer any pretence for revolting. I am going back to my solitude, where I shall find those pure pleasures, which are not to be met with at the courts of kings, nor in the hurry of business. Go, prince, go render yourself worthy to accomplish the Oracles; and never forget in the midst of your successes that you have seen a monarch, who was heretofore triumphant and glorious, driven on a sudden from his throne, and become the sport of fortune. They parted soon after; Amenophis returned to his former solitude in Arabia, and Cyrus left Egypt without seeing Amasis, whose character and usurpation he abhorred.

THE TRAVELS OF CYRUS.

FOURTH BOOK.

CYRUS resolving to go the shortest way into Greece, went down the Nile from Memphis to the mouth of that river, and embarked upon the Great Sea in a Phoenician vessel, that was bound for Argolis. Araspes, during the voyage, was sometimes sad and thoughtful, which Cyrus perceiving, asked him the reason. Araspes answered, You are a prince, I dare not speak my heart to you. Let us forget the prince, said Cyrus, and converse like friends. Well then, said Araspes, I obey: Every thing which Amenophis has said upon the instability of the heart of man in friendship, terrifies me; I often feel those contrarieties he has spoken of; your manners, which are too averse to pleasure, sometimes offend me; and, without doubt, my imperfections make you uneasy in their turn; how unhappy should I be, if this difference of character could alter

or diminish our friendship. All men have their frailties, replied Cyrus; whoever looks for a friend without imperfections, will never find what he seeks; we are not always equally content with ourselves, how should we be so with our friend? We love ourselves nevertheless with all our faults, and we ought to love our friend in like manner; you have your failings, and I have mine, but our candour in mutually confessing our errors, and our indulgence in excusing each other, ought to remove your fears of any breach in our friendship. It is treating ones friend like another self, thus to shew him our soul quite naked, and this ingenuity makes all imperfections vanish. With other men it is sufficient to be sincere by never affecting to appear what we are not: but with a friend we must be simple, so as to shew ourselves even such as we are.

Cyrus then changed the conversation, and discoursed with his friend of all they had seen in Egypt; when he had dwelt a good while upon the beauties of that country, its revolutions, sciences, religion and form of government, he thus concluded: I admire the wisdom of all the laws of ancient Egypt, except that which forbids the Egyptians to quit their paternal professions; this law ought to have exceptions: we see in almost all countries and all ages, that the greatest men have not always had the advantage of an high birth. There are in all states

superior genius's that would be rendered useless if confined to the sphere in which they were born; in political establishments we should avoid every thing whereby nature may be constrained and genius cramped. The noblest prerogative of a king is to be able to repair the injustice of fortune, by doing justice to merit.

While a favourable wind filled the sails, Araspes, calling to mind the notions of Zoroaster and the Magi, discoursed with Cyrus upon all the wonders which are discoverable in the vast empire of the waters; of the conformation of its inhabitants, which is suited to their element; of the use of their fins, which they employ sometimes as oars to divide the water, and sometimes as wings to stop themselves by extending them; of the delicate membranes which they have in their bodies, and which they distend or contract, to make themselves more or less heavy, according as they would go upwards or downwards in the water; of the admirable structure of their eyes, which are perfectly round, to refract and unite more readily the rays of light, without which they could not see in the humid element. After this they discoursed of the beds of salts and bituminous matter, hid in the bottom of the sea. The weight of each particle of these salts is regulated in such a manner, that the sun cannot draw them upwards; whence it is, that the vapours

and rains which fall again upon the earth, not being overcharged with them, become plenteous sources of fresh water. Then they reasoned upon the ebbing and flowing of the tide, which are not so discernible in the Great Sea as in the Ocean: of the influence of the Moon which causes those regular motions, and of the distance and magnitude of that planet, which are wisely adjusted to answer all our wants; if it were bigger or nearer to us, or if there were many of them, the pressure being thereby augmented would raise the tides too high, and the earth would be every moment overflowed by deluges; if there were no moon, or if it were less or at a greater distance, the ocean would soon become a mass of stagnated waters, and its pestiferous exhalations diffusing themselves every where, would destroy plants, beasts and men. At length they came to discourse of that sovereign Power, which has disposed all the parts of the universe with so much symmetry and art.

After some days sailing the vessel entered the Saronic gulph, and soon arrived at Epidaurus, from whence the prince made haste to get to Sparta. This famous city was of a circular form, and resembled a camp. It was situated in a wild and barren valley, through which the Eurotas flows, an impetuous river which often lays waste the whole country by its inundations. This valley is hemmed in on one side by

inacceſſible mountains, and on the other ſide by little hills, which ſcarcely produced what was neceſſary to ſupply the real wants of nature. The ſituation of the country had contributed very much to the warlike and ſavage genius of its inhabitants.

As Cyrus entered the city he beheld only plain and uniform buildings, very different from the ſtately palaces he had ſeen in Egypt; every thing ſtill ſpoke the primitive ſimplicity of the Spartans: but their manners were upon the point of being corrupted under the reign of Ariſton and Anaxandrides, if Chilo one of the ſeven ſages of Greece had not prevented it. Theſe two kings of the ancient race of the Heraclides, ſhared the ſovereign power between them; one governed the ſtate, the other commanded the troops. They received Cyrus with more politeneſs than was uſual for the Spartans to ſhew to ſtrangers. They ſeemed to have very little curioſity about the manners, ſciences and cuſtoms of other nations, their great concern was to make the prince of Perſia admire the wiſdom of their law-giver, and the excellence of his laws. To this end they preſented Chilo to him. This philoſopher had by his talents acquired great credit with the kings, the ſenate and the people; and was looked upon as a ſecond Lycurgus; nothing was done at Lacedaemon without him. The Spartan ſage, in order to give Cyrus a lively notion of their

laws, manners and form of government, first led him to the council of the Gerontes, instituted by Lycurgus. This council, where the two kings presided, was held in a hall hung with mat, that the magnificence of the place might not divert the senators attention. It consisted of about forty persons, and was not liable to that tumult and confusion which frequently reigned in the debates of the people at Athens.

Till Lycurgus's time the kings of Sparta had been absolute: but Eurytion, one of those kings, having yielded some part of his prerogatives to please the people, a republican party was thereupon formed, which became audacious and turbulent. The kings would have resumed their ancient authority, but the people would not suffer it; and this continual struggle between opposite powers rent the state to pieces. To establish an equal balance of the regal and popular power, which leaned alternately to tyranny and anarchy, Lycurgus, in imitation of Minos, instituted a council of twenty eight old men, whose authority keeping a mean betwixt the two extremes, delivered Sparta from its domestic dissensions. An hundred and thirty years after him, Theopompus having observed, that what had been resolved by the kings and their council, was not always agreeable to the multitude, established certain annual magistrates called Ephori, who were chosen by the people, and consented in their name to what-

ever was determined by the king and senate; each private man looked upon these unanimous resolutions as made by himself; and in this union of the head with the members consisted the life of the body politic at Sparta.

After Lycurgus had regulated the form of government, he gave the Spartans such laws as were proper to prevent the disorders occasioned by avarice, ambition and love. In order to expel luxury and envy from Sparta, he resolved to banish for ever both riches and poverty. He persuaded his countrymen to make an equal distribution of all their wealth and of all their lands, decried the use of gold and silver, and ordained that they should have only iron money, which was not current in foreign countries. He chose rather to deprive the Spartans of the advantages of commerce with their neighbours, than to expose them to the misfortune of bringing home from other nations those instruments of luxury which might corrupt them.

The more firmly to establish an equality among the citizens, they ate together in public halls; each company had liberty to choose its own guests, and no one was admitted there but with the consent of the whole, to the end that peace might not be disturbed by a difference of humours; a necessary precaution for men naturally fierce and warlike. Cyrus went into these public halls, where the men were seated

without any distinction but that of their age; they were surrounded by children who waited on them: their temperance and austerity of life was so great, that other nations used to say, It was better to die, than to live like the Spartans. During the repast they discoursed together on grave and serious matters, the interests of their country, the lives of great men, the difference between a good and bad citizen, and of whatever might form youth to the taste of military virtue. Their discourse contained much sense in few words, for which reason the Laconic stile has been admired in all nations; by imitating the rapidity of thought, it said all in a moment, and gave the hearer the pleasure of discovering a profound meaning which was unexpressed; the graceful, fine and delicate turns of the Athenians were unknown at Lacedaemon; the Spartans were for strength in the mind as well as in the body.

Upon a solemn festival, Cyrus and Araspes were present at the assemblies of the young Lacedaemonians, which were held within a large inclosure, surrounded with divers seats of turf raised one above another, in form of an amphitheater. Young girls almost naked contended with boys in running, wrestling, dancing, and all sorts of laborious exercises: the young men were not permitted to marry any but such as they had vanquished at these games. Cyrus was shocked to see the liberty which reigned in

these public assemblies, between persons of different sexes, and could not forbear representing it to Chilo. There seems, said he, to be a great inconsistency in the laws of Lycurgus; his aim was to establish a republic which should consist only of warriors, inured to all sorts of labours, and at the same time he made no scruple to expose them to sensuality, the most effectual means to sink their courage.

The design of Lycurgus in instituting these festivals, replied Chilo, was to preserve and perpetuate military virtue in his republic. That great law-giver was well acquainted with human nature; he knew what influence the inclinations and dispositions of mothers have upon their children; his intention was to make the Spartan women heroines, that they might bring the republic none but heroes. Besides, continued Chilo, gross sensuality and delicate love are equally unknown at Lacedaemon; it is only in these public festivals that the familiarity which so much offends you is allowed. Lycurgus thought it possible to deaden the fire of voluptuous desires, by accustoming the eye sometimes to those objects which excite them. At all other times the women are very reserved; nay by our laws new married persons are permitted to see one another but rarely, and that in private; and thus our youth are formed to temperance and moderation, even in the most lawful pleasures. By this means also are

prevented those disgusts which frequently arise from the permission of an unbounded liberty in the marriage state. The constraint which the Spartans are under keeps up the ardor of their first flame; so that marriage does not make them cease to be lovers. On the other hand, stolen amours and jealousy are banished from Sparta; husbands who are sick, or advanced in years, lend their wives to others, and afterwards take them again without scruple. Wives look upon themselves as belonging to the state more than to their husbands. The children are educated in common, and often without knowing any other mother than the republic, or any other fathers than the senators.

Here Cyrus, struck with a lively remembrance of Cassandana and of the pure pleasures of their mutual love, sighed within himself, and felt an abhorrence of these odious maxims. He despised effeminacy, but he could not relish the savage fierceness of the Spartans, which carried them to sacrifice the sweetest charms of society to ambition, and to think that military virtues were inconsistent with tender passions; however, as he was sensible that Chilo would little understand what he meant by these delicate sentiments, he contented himself with saying: Paternal love seems to me a source of great advantages to a state: fathers are careful of the education of their children, and this e-

ducation obliges children to gratitude; these are the original bands of society. Our country is nothing else but many families united; if family-love be weakened, what will become of the love of ones country, which depends upon it? Ought we not to be afraid of such establishments as destroy nature, under pretence of improving it? The Spartans, answered Chilo, all constitute but one family. Lycurgus had experienced, that fathers are often unworthy, and children ungrateful; that both are wanting to their reciprocal duties, and he therefore trusted the education of the children to a number of old men, who, considering themselves as the common fathers, have an equal care of all.

In reality, children were no where better educated than at Sparta: they were chiefly taught to obey, to undergo labour, to conquer in combats, and to face pain and death with courage. They went with their heads and feet naked, lay upon rushes, and ate very little; and this little they were obliged to procure by dexterity in the public banqueting rooms. Not that the Spartans authorized thefts and robberies, for as all was in common in that republic, those vices could have no place there; but the design was to accustom children who were destined for war, to surprize the vigilance of those who watched over them, and to expose themselves courageously to the severest punish-

ments, in case they failed of that dexterity which was exacted of them.

Lycurgus had remarked, that subtile speculations, and all the refinements of science, served often only to spoil the understanding and corrupt the heart; and he therefore made little account of them. Nothing however was neglected to awaken in children the taste of pure reason, and to give them a strength of judgment; but all kinds of studies, which were not serviceable to good manners, were looked upon as useless and dangerous occupations. The Spartans were of opinion, that in the present state of human nature, man is formed rather for action than knowledge, and better qualified for society than contemplation.

Cyrus went afterwards to the Gymnasia, where the youth performed their exercises; Lycurgus had renewed the Olympic games instituted by Hercules, and had dictated to Iphitus the statues and ceremonies observed in them. Religion, warlike genius and policy, all contributed to perpetuate the custom of solemnizing these games; they served not only to do honour to the gods, to celebrate the virtues of heroes, to prepare the body for the fatigues of a military life, but also to draw together from time to time in the same place, and unite by common sacrifices, divers nations whose strength [illegible] in their union. The Spartans employ[illegible]ves in no sort of labour b[illegible]

exercises necessary to qualify them to dispute the prizes in the Olympic games. The Helots, who were their slaves, manured their lands, and were the only mechanics among them; for they esteemed every employment as mean and ignoble, which regarded only a provision for the body.

Cyrus, having learned this maxim of the Lacedaemonians, said to Chilo: Agriculture and the mechanic arts appear to me absolutely necessary to preserve the people from idleness, which begets discord, effeminacy and all the evils destructive of society: Lycurgus seems to depart a little too much from nature in all his laws. The tranquillity and sweet leisure of a rural life, replied Chilo, were thought by Lycurgus to be contrary to a warlike genius; besides the Spartans are never idle; they are continually employed in all those exercises that are images of war, in marching, encamping, ranging armies in order of battle, defending, attacking, building and destroying fortresses. By this means a noble emulation is kept up in their minds without enmity, and the desire of conquest preserved without shedding blood: every one disputes the prize with ardor, and the vanquished take a pride in crowning the victors, the pleasures which accompany these exercises make them forget the fatigue, and this fatigue prevents their cou-

rage from ſuffering any prejudice in times of peace *.

This diſcourſe raiſed in Cyrus a curioſity to know the military diſcipline of the Spartans, and he ſoon found an opportunity to inform himſelf in it. The Tegeans, who inhabited a part of Peloponneſus, having entered into a league with ſeveral cities of Greece had raiſed troops, and were coming to attack the Spartans upon their frontiers. The latter prepared to repulſe the enemy, and Cyrus reſolved to ſignalize his courage on this occaſion, but he would firſt know the reaſons of the war, and Chilo explained them to him in the following manner.

The Spartans, ſaid he, being arrived to a flouriſhing condition by a ſtrict obſervance of the laws of Lycurgus, laid a ſcheme firſt to make themſelves maſters of Peloponneſus, and then of all Greece. Courage and ſucceſs begot in them a thirſt of dominion, contrary to the original deſign † of our great law-giver: his intention of forming a republic of warriors, was not to diſturb the peace of other cities, but to preſerve his own in union, independence and liberty. That we might never entertain the unjuſt ambition of making conqueſts, he for-

* *See Tourreil's Pref. Hiſt. aux Philip. de Demoſt.*

† *See Plutarch.*

had us the uſe of money, commerce and fleets, three helps abſolutely requiſite for thoſe who ſet up for conquerors. The Lacedaemonians therefore departed from the ſpirit of Lycurgus, when they reſolved to attack their neighbours; their firſt deſign was to fall upon the Arcadians, but having conſulted the oracle of Delphos, the Pythian prieſteſs adviſed them to turn their arms againſt the Tegeans. The Spartans, depending on a deceitful oracle, marched out of their city, and carried chains with them in full aſſurance of reducing their enemies to ſlavery. Several battles were fought without victory's declaring for either ſide. At length, in the beginning of the preſent reign, our army was put to flight; our priſoners loaded with the ſame chains which we had prepared for the Tegeans, were yoked like beaſts, and condemned to draw the plough. The bad conduct of our princes was the ſource of theſe calamities; I ſhould be far from diſcovering to you their faults if they had not had the courage to correct them.

Ariſton, who governed the ſtate, was naturally of a ſweet diſpoſition, affable and beneficent; he put an equal confidence in all thoſe who were about him; Anaxandrides who commanded the troops was of a quite contrary character, dark, ſuſpicious and diſtruſtful. Prytanis the favourite of Ariſton had been educated at Athens, and had given himſelf up to plea-

ſure; having a great deal of fine wit, he had the ſecret of making even his faults agreeable; he knew how to ſuit himſelf to all taſtes, and to all characters; he was ſober with the Spartans, polite with the Athenians, and learned with the Egyptians; he put on all ſhapes by turns, not to deceive (for he was not ill-natured) but to gratify his prevailing paſſion, which was the deſire of pleaſing, and of being the idol of men; in a word, he was a compound of whatever is moſt agreeable and irregular; Ariſton loved him, and was entirely governed by him. This favourite led his maſter into all ſorts of voluptuouſneſs; the Spartans began to grow effeminate; the king beſtowed his favours without diſtinction or diſcernment.

Anaxandrides obſerved a quite different conduct, but equally ruinous to the ſtate; as he knew not how to diſtinguiſh ſincere and honeſt hearts, he believed all men falſe, and that thoſe who had the appearances of probity were only greater hypocrites than the reſt. He entertained ſuſpicions of the beſt officers of his army, and eſpecially of Leonidas, the principal and moſt able of his generals, a man of ſtrict honour and diſtinguiſhed bravery. Leonidas loved virtue ſincerely, but had not enough of it to bear with the faults of other men; he deſpiſed them too much, and was regardleſs both of their praiſes and favours; he humoured neither princes nor their courtiers; his hatred of

vice was such, that it rendered his manners fierce and rugged, like those of the first Spartans; he looked for perfection in every body, and as he never found it, he had no intimate friendship with any person; no body loved him, but all esteemed and feared him; for he had all those virtues which make men most respected and most avoided. Anaxandrides grew weary of him and banished him; thus did this prince weaken the strength of Sparta, while Ariston corrupted her manners.

Our enemies drew advantage every day from these divisions and disorders. Perceiving the misfortunes which threatned our country, I went to the young princes, and spoke to them in the following manner; My age, my long services, and the care I have taken of your education, give me a right to tell you freely, that you both ruin yourselves by contrary faults; Ariston exposed himself to be often deceived by flattering favourites, and you, Anaxandrides, expose yourself to the misfortune of never having a true friend. To treat men always with the utmost rigour they deserve, is brutality and not justice; but on the other hand to have so general a goodness, and such an easiness of temper as not to be able to punish crimes with firmness, or to reward merit with distinction, is not a virtue but a weakness, and is frequently attended with as bad consequences as severity and ill nature itself. As for you,

Anaxandrides, your diſtruſt does more hurt to the ſtate than the too eaſy goodneſs of Ariſton. Why do you entertain a diffidence of men upon bare ſurmiſes, when their talents and capacities have rendered them neceſſary to you? When a prince has once honoured a miniſter with his confidence, for good reaſons, he ought never to withdraw it without manifeſt proofs of perfidiouſneſs. It is impoſſible for him to do every thing himſelf, and he muſt therefore have the courage to hazard ſometimes the being deceived, rather than miſs the opportunities of acting; he ſhould know how to make a wiſe uſe of men, without blindly yielding himſelf up to them like Ariſton; there is a medium between an exceſſive diffidence, and a blind confidence, without this medium no government can long ſubſiſt. Reflection and experience rectified by degrees the faults of Ariſton, and he diſmiſſed Prytanis; but the moroſe temper of Anaxandrides could be corrected only by misfortunes; he was often defeated in his wars with the Tegeans, and at length found the neceſſity of recalling Leonidas. Our troops ſince that time have been more ſucceſsful; we have recovered our priſoners and obtained ſeveral victories; but theſe advantages have made the Tegeans more jealous of us, and we are become the object not only of their hatred, but of that of all the Greeks.

Cyrus liſtened with attention to this account

given him by Chilo, and then said to him, looking upon Araspes: The history of your kings will be an eternal lesson to me, to avoid two faults very common with princes. As for the rest, I observe that the republic of Sparta is like a camp always subsisting, an assembly of warriors always under arms; how great a respect soever I have for Lycurgus, I cannot admire this form of government. You assure me that your law-giver in constituting such a republic had no other design but to preserve it in union and liberty; but would a legislator who has only these pacific views banish from a state all other professions except that of war? Would he enjoin that no member of it should be bred to any other exercise, study or occupation, but that of making himself dexterous in destroying other men? Lycurgus has indeed prohibited the use of money, commerce and fleets, but are these necessary to the conquest of Greece? I rather believe, that he made these prohibitions only out of policy, in order to conceal from the neighbouring cities his ambitious designs, hinder the Spartans from becoming soft and luxurious, and deprive them of the means of dividing their forces by foreign and distant wars †. Your law-giver has again departed both from nature and justice; when he accustomed each private citizen to

† *Polybius is of this opinion.*

frugality, he should have taught the whole nation to confine her ambition. An able politician ought to provide not only for the liberty of his own state, but for the safety of all the neighbouring ones. To set ourselves loose from the rest of mankind, to look upon ourselves as made to conquer them, is to arm all nations against us. Why do not you reform these unjust maxims? Why do not you put an end to the war? Why have you not recourse to the supreme council of the Amphictions to terminate your differences with the Tegeans? The reason, replied Chilo, is the obstinacy of the Tegeans; they are so enraged against us, that they refuse to submit to the arbitration of that council; they breathe nothing but our destruction; they have engaged several cities of Peloponnesus in a league against us. The notion which is entertained of our designing to conquer all Greece has excited the hatred and distrust of our neighbours. Such is the present state of Sparta.

Not many days after this, the Lacedaemonians, having advice that the Tegeans were advancing towards their frontiers, marched out of Sparta to give them battle. Anaxandrides appeared at their head in his military habit, his casque was adorned with three birds, of which that in the middle was the crest, upon his cuirass he bore the head of Medusa, all the insignia of the god Mars were repre-

ſented upon his ſhield, which was an hexagon; and he held in his hand a ſtaff of command. Cyrus marched by his ſide; his buckler reſembled that of Achilles; upon his caſque was an eagle, whoſe plume and tail overſpread his ſhoulders; upon his cuiraſs was engraven in bas-relief the goddeſs Pallas wiſe and warlike, to expreſs the inclinations of the prince. Araſpes and Leonidas leſs magnificently accoutred accompanied the two princes, who thus left the city followed by the Lacedæmonian troops. The whole army formed into a ſquare battalion, a double rank of cavalry incloſed a third rank of archers, which encompaſſed three inner ranks of pike-men and ſlingers, and left an empty ſpace in the centre of the proviſions, ammunition and baggage. All the ſoldiers marched to the ſound of flutes, and ſinging the hymn of Caſtor. The Spartan general, knowing how fond the prince of Perſia was of information, entertained him in the way after the following manner.

Greece is divided into ſeveral republics, each of which maintains an army in proportion to its extent. We do not affect to bring prodigious armies into the field like the Aſiaticks, but to have well-diſciplined troops; numerous bodies are difficult to manage, and are too expenſive to a ſtate; our invariable rule is to encamp ſo, that we may never be obliged to fight againſt our will; a ſmall army

well practiſed in war may, by entrenching itſelf advantageouſly, oblige a very numerous one to diſperſe its troops, which would otherwiſe ſoon be deſtroyed for want of proviſions. When the common cauſe of Greece is to be defended, all theſe ſeparate bodies unite, and then no ſtate dare attack us. At Lacedaemon all the citizens are ſoldiers; in other republics, the dregs of the people are not admitted into the ſoldiery, but the beſt men are choſen out for the army, ſuch as are bold, robuſt, in the flower of their age, and inured to laborious occupations; the qualities required in their leaders are birth, intrepidity, temperance and experience; they are obliged to paſs through the moſt rigid trials, before they can be raiſed to a command; they muſt have given ſignal proofs of all the different ſorts of courage, by greatly enterpriſing, executing with vigour, and above all by ſhewing themſelves ſuperior to the moſt adverſe fortune. By this means each republic has always a regular militia, able officers, ſoldiers well diſciplined and inured to fatigues. The Spartans in time of war abate ſomewhat of the ſeverity of their exerciſes and auſterity of life; we are the only people in the world to whom war is a kind of repoſe; we then enjoy all thoſe pleaſures which are forbidden us in time of peace. Upon a day of battle we diſpoſe our troops in ſuch a manner, that they do not all fight at once like

the Egyptians, but ſucceed and ſupport one another without confuſion. We never draw up our men in the ſame manner as the enemy, and we always place our braveſt ſoldiers in the wings, that they may extend themſelves and encloſe the oppoſite army. When the enemy is routed, Lycurgus has required us to exerciſe all acts of clemency towards the vanquiſhed, not only out of humanity but policy; for hereby we render our enemies leſs fierce. The hope of being well treated, if they ſurrender their arms, prevents their giving way to that deſperate fury which often proves fatal to the victorious.

While Leonidas was ſpeaking, they arrived in the plain of Mantinea, where they diſcovered the camp of the Tegeans, which was covered on one ſide by a foreſt, and on all the other by a terraſs, with parapets, paliſadoes and towers at certain diſtances. Anaxandrides encamped on the banks of the river Eurotas: Leonidas gave orders, and immediately the ſoldiers hung their caſques on their pikes ſtuck in the ground, and fell to work without putting off their cuiraſſes. The river made the camp inacceſſible on one ſide, the other three were ſurrounded by lines of circumvallation; the waters of the Eurotas quickly filled the ditches; portable houſes were erected, the different quarters of the officers regularly diſpoſed, the cavalry put under ſhelter, a move-

able city was raiſed with four gates, ſeveral large ſtreets croſſed one another, and had likewiſe a communication by others that were leſs.

The river Eurotas ran between the two camps, and was a ſecurity againſt any ſurpriſe: Leonidas took this opportunity to ſhew Cyrus the military exerciſe in uſe among the Greeks, and made his troops often paſs in review before the prince: they were divided into divers bodies of horſe and foot; at their head were the Polemarchi, and the commanders of the ſeveral corps. The ſoldiers were clothed in red, that in the heat of action the ſight of their blood might not terrify either the wounded or their companions *. Upon the leaſt ſignal of their commanders, the different cohorts ſeparated, re-united, extended themſelves, doubled, opened, cloſed their ranks and ranged themſelves by various evolutions and windings into perfect ſquares, oblong ſquares, lozenges and triangular figures.

The Spartans waited ſeveral days in their camp to take advantage of the enemy's motions. In the mean time diviſions aroſe among the allies; the wiſeſt of them deſired peace, but the greater number were eagerly bent on war. Cyrus, underſtanding their diſpoſitions, offered to go in perſon to the camp of the Tegeans, and ſpeak with their leaders.

* *A remark of Aelianus.*

The king consented, and the young prince passed the Eurotas, and advanced to the confederates; their chief officers assembled about him, and he addressed them in the following manner.

People of Greece, I am a stranger, the desire of knowing your laws, sciences and military discipline has engaged me to travel among you. Your wit is every where extolled, but I cannot admire your wisdom. The Spartans would be much in the wrong to make any attempt upon your liberties, but neither is it just in you to endeavour their destruction. They are not afraid of war, they love fatigues and dangers, and are prepared for all events; but they don't refuse to grant you peace upon honourable conditions. I understand that you have in Greece a wise council, whose business it is to terminate the differences that arise between your cities. Why have you not recourse to this council! The mutual war you make upon each other, and your domestic jealousies, will weaken you by degrees, and you will fall a prey to some conqueror emboldened by your divisions.

All the old men looked upon one another while he was speaking, and seemed to approve of what he said; their general, on the contrary, fearing lest the prince's advice should be followed, murmured within himself; he was a young impetuous hero, a martial fire spark-

led in his eyes, he had a ſprightly, maſculine and captivating eloquence, capable of inſpiring courage into the moſt timorous. When Cyrus had done ſpeaking he raiſed his voice and anſwered him thus. Whoever you are, O ſtranger, you are unacquainted with the boundleſs ambition of the Spartans; their fundamental conſtitution tends to deſtroy all the neighbouring ſtates. Lycurgus their law-giver laid the foundations in Lacedaemon of an univerſal monarchy, and inſpired his countrymen with a deſire of domination, under pretence that Greece cannot maintain her freedom and independency while divided into ſo many petty republics. Ever ſince that time the avaricious Spartans are greedy of what they have not, while they refuſe themſelves the enjoyment of what they have: when they are weakened and brought low, they moderate their ambitious deſires; but they have no ſooner recovered their ſtrength, than they return to their old maxims; we can have no ſecurity but in their total deſtruction. Scarce had he pronounced theſe words, when a confuſed murmur roſe among the ſoldiers, the fire of diſcord was kindled anew in their breaſts, and they all cried out, war, war, let the Spartans be deſtroyed.

Cyrus perceiving the fury which animated them, and that they would no longer hearken to him, returned to the camp of the Lacedaemonians. They immediately called a council

of war, and it was reſolved to attack the enemy in their entrenchments. Cyrus offered to paſs the river at the head of a choſen body of cavalry, and this being agreed to, he waited for night to put his deſign in execution; he paſſed without any oppoſition; and at break of day the infantry followed him on rafts and buck-ſkin boats. The Tegeans taking the alarm left their camp and drew up in battalia. The two armies advanced with their pikes ported, each phalanx in the cloſeſt order, buckler ſtuck to buckler, helmet to helmet, man to man; the battle began; the left wing of the Lacedaemonians commanded by Cyrus quickly broke the right wing of the Tegeans; Araſpes purſued the fugitives warmly, and put them out of a condition to rally; they fled to a neighbouring fortreſs. Cyrus returned with his troops to ſuſtain the center of the Spartan army which began to give way; but while he was putting the enemy into diſorder, the right wing of the Spartans fled before the left of the allies; Leonidas who commanded it gained an eminence, from which he could diſcover all that paſſed; when he ſaw the happy ſucceſs of Cyrus's ſkill and bravery, he encouraged his men, rallied them and returned to charge the enemy. The Tegeans, finding themſelves attacked both in front and rear, diſperſed and fled, and were almoſt all cut in pieces or taken priſoners: the few that eſcaped in the night

took refuge in the ſame fortreſs with the others.

The battering engines and other machines, which have ſince been uſed in attacking of towns, were not then known to the Greeks; on theſe occaſions they diſpoſed their men in a certain form which they called a tortoiſe †. The next day Leonidas gave the word of command, the Spartans drew up and marched to the fortreſs; the foremoſt ranks covered themſelves with their ſquare bucklers, the reſt raiſed them over their heads, preſſed them againſt one another, and then gradually bending formed a kind of ſloping roof impenetrable to arrows. A triple ſtage of this ſort raiſed the aſſailants to the height of the walls. The beſieged rained down a ſhower of ſtones and darts; but in the end the beſiegers made themſelves maſters of the fortreſs. Four thouſand Tegeans were ſlain in the two actions, and three thouſand taken priſoners.

After the battle a new council of war was called. Leonidas by the king's order made encomiums upon Cyrus in preſence of all the commanders, and aſcribed the victory to his conduct and courage. All the ſoldiers ſent up ſhouts of joy, and looked upon the prince of Perſia as a divine man ſent by the gods to ſave Sparta in her weak and tottering condi-

† Χελώνη *invented by Artemon of Clazomene.*

tion. It was afterwards propoſed in the council to carry the Tegean priſoners to Lacedaemon, and to treat them like ſlaves, as they had done the Spartans. Cyrus then roſe up in the midſt of the aſſembly, a divine fire darted from his eyes, wiſdom deſcended into his heart, and he ſaid: You are going, in my opinion, to violate one of the principal and wiſeſt laws of Lycurgus; he has enjoined you to treat the vanquiſhed with clemency; the right of conqueſt even in a lawful war is the leaſt of all rights, and is never juſt but when it is made uſe of to render the conquered happy. A conqueror who ſeeks only to domineer, ought to be deemed an uſurper upon the rights of nations, and an enemy of mankind who ſports with their miſeries to gratify his brutal and unnatural paſſions. It is by reaſon alone that man ſhould ſubdue man; no one deſerves to be a king but he who engages in the toils of empire, and ſubjects himſelf to the ſlavery of governing purely out of compaſſion to men incapable of governing themſelves. If therefore you deſire to become maſters of Greece, let it be only by ſhewing yourſelves more humane, and more moderate than all the other cities. The reſt of the Grecian ſtates, when they ſee your wiſdom, your courage, and your excellent laws, will be eager to put themſelves under your protection, and with emulation ſue to be received as members of your republic.

It is by this means that you will ſweeten all minds, and captivate all hearts. Anaxandrides influenced by this diſcourſe granted peace, on condition that the Tegeans ſhould for the future be tributary to Lacedaemon. He detained the chief men among them as hoſtages, and carried them to Lacedaemon, where he granted them all the privileges of citizens.

Cyrus at his return to Sparta revolved in his mind all that he had ſeen and heard, and formed great ideas relating to the art of war, which he reſolved to improve one day in Perſia. After he had thoroughly ſtudied the laws, manners and military diſcipline of the Spartans, he left Lacedaemon to viſit the other republics of Greece. Chilo and Leonidas conducted him to the frontiers of their country. He ſwore an eternal friendſhip to them, and promiſed to be always a faithful ally of their republic; and he was true to his word, for the Perſians had never any war with the Greeks in that conqueror's time.

Cyrus reſolved before he left Peloponneſus, to viſit all its principal cities. He went firſt to Argos, then to Mycenae, afterwards to Cicyon, and at length ſtopt at Corinth, which was the moſt flouriſhing republic of Greece, after thoſe of Sparta and Athens. As he enter'd the town, he beheld with ſurpriſe all the people in mourning; ſeveral players upon flutes marched at the head of a funeral proceſſion, and in-

creaſed the public ſorrow by their plaintive ſounds: forty young girls bare-footed, their hair diſheveled, and clothed in long white robes ſurrounded the bier, and melted into tears while they ſung the praiſes of the dead; a little after followed the ſoldiers with a ſlow pace, a ſorrowful air, their eyes upon the ground and their pikes reverſed; at their head marched a venerable old man; his noble and military air, his tall and majeſtic ſtature, and the bitter grief that was painted upon his face, drew the attention of Cyrus. The young prince having aſked his name, underſtood that it was king Periander, who was conducting his ſon Lycophron to his tomb.

Cyrus and Araſpes joined themſelves with the crowd, which was going to a fortreſs called Acro-Corinthus; it was built upon the ſummit of an high mountain, from whence might be ſeen the Aegean and Ionian ſeas; for which reaſon it was called The Eye of Greece. Being come to the fortreſs, which was the burial place of the kings, Periander firſt of all poured wine, milk and honey upon the body of his ſon; he then lighted with his own hands the funeral pile, upon which had been poured incenſe, aromatics and odoriferous oils; he remained mute, immoveable, and with his eyes drowned in tears, while the devouring flames conſumed the body; after having ſprinkled the yet ſmoking aſhes with perfumed

liquors, he gathered them together into a golden urn, and then making a ſign to the people that he was going to ſpeak, he thus broke ſilence. People of Corinth, the gods themſelves have taken care to revenge you of my uſurpation, and to deliver you from ſlavery; Lycophron is dead, my whole race is extinct, I will reign no longer; countrymen, reſume your rights and your liberties. As ſoon as he had ſaid theſe words, he ordered all the aſſembly to retire, cut off his hair to denote his ſorrow, and ſhut himſelf up in the tomb with his ſon. Cyrus being extremely affected with this ſight, was very deſirous to learn the reaſon of it, and he received the following account; † Corinth was at firſt governed by kings, but monarchy being aboliſhed, prytanes or annual magiſtrates were eſtabliſhed in their place. This popular government continued for a whole age, and Corinth was daily increaſing in wealth and ſplendor, when Cypſelus, the father of Periander, uſurped the regal authority. Having reigned above thirty years, and his paſſions being ſatisfied, he began to be troubled with remorſe. Reaſon reſumed its empire, he reflected with horror upon the crime he had committed, and reſolved to free the Corinthians from their

† *See Herod. lib. 3. and Diog. Laertius's life of Periander.*

ſlavery; but death prevented him. A little before he expired, he called Periander to him, and made him ſwear to reſtore his countrymen their liberty. The young prince blinded by his ambition quickly forgot his oath; and this was the ſource of all his misfortunes. The Corinthians ſought to dethrone him, and roſe in arms againſt him ſeveral times; but he ſubdued the rebels, and ſtrengthened his authority more and more. His firſt wife being dead, he, in order to ſecure himſelf againſt theſe popular inſults, courted an alliance with Meliſſa heireſs of Arcadia, and married her; ſhe was the moſt beautiful princeſs of her time, a woman of conſummate virtue and great courage.

Several years after this marriage, Periander declared war againſt the Corcyreans, and put himſelf at the head of his troops. The Corinthians in his abſence revolted anew. Meliſſa ſhut herſelf up in the fortreſs, vigorouſly ſuſtained the ſiege of it, and ſent to demand ſuccour of Procles tyrant of Epidaurus, who had always ſeemed a faithful ally of Periander. Procles, who had long formed a project of extending his dominion over all Greece, took advantage of this juncture to ſeize upon Corinth; he conſidered it as a city very proper to be the capital of a great empire; he came before it with a numerous army, and made himſelf maſter of it in a few days. Meliſſa, who was ignorant of his deſigns, opened the

gates of the fortreſs, and received him as her deliverer, and the friend of her huſband. The tyrant, ſeeing himſelf maſter of Corinth, eſtabliſhed his reſidence there, and gave Periander to underſtand that he muſt content himſelf with reigning at Corcyra, which this prince had juſt conquered.

Meliſſa quickly found that uſurpation was not the only crime of which Procles was guilty. He had entertained a violent paſſion for her, and he tried all means to ſatisfy it: after having in vain employed both careſſes and threatnings, he inhumanly cauſed her to be ſhut up with her ſon Lycophron in a high tower, ſituated upon the borders of the ſea. In the mean while Periander was informed of Procles's treachery, and of his love for Meliſſa; he was at the ſame time aſſured, that ſhe had not only favoured the perfidious deſigns of the tyrant, but that ſhe anſwered his paſſion. The king of Corinth liſtened too readily to theſe calumnies; poſſeſſed with the rage of jealouſy he equipped a great fleet, and embarked for Corinth before Procles could put himſelf in a poſture of defence. He was juſt entering the port when a violent ſtorm roſe and diſperſed his ſhips. Meliſſa knew not the ſentiments of Periander, and was already bleſſing the gods for her approaching deliverance, when ſhe ſaw part of the fleet periſh before her eyes; the reſt being driven on the coaſt of Africa

were there caſt away; the only veſſel that eſcaped the fury of the tempeſt, was that where Periander was on board.

He returned to Corcyra, where he fell into a deep melancholy; his courage had enabled him to bear up under the loſs of his dominions, but he could not ſupport the thoughts of Meliſſa's imagined crime. He had loved her, and her only; he ſunk under the weight of his grief, and his mind was diſturbed to a degree of diſtraction.

In the mean while Meliſſa, who was ſtill ſhut up in the tower, believed Periander dead, and wept bitterly for him; ſhe ſaw herſelf expoſed afreſh to the inſults of a barbarous prince, who could commit the greateſt crimes without horror. While ſhe was imploring the help of the gods, and conjuring them to protect her innocence, the perſon under whoſe charge Procles had left her, being touched with her misfortunes, informed her that Periander was living, and offered to conduct her with her ſon to him. They all three eſcaped, and travelling in the night through by-ways got in a few days out of the territory of Corinth; but they wandered long upon the coaſt of the Ionian ſea, before they could paſs over to Corcyra. Procles, mad with rage and deſpair at the eſcape of the queen, contrived means to confirm Periander in his ſuſpicions, and to make him believe that Meliſſa who

would very ſoon be with him intended to poiſon him. The unfortunate king of Corinth liſtened with greedineſs to every thing that could inflame his jealouſy, and increaſe his rage.

In the mean while Meliſſa and Lycophron arrived with the conductor in Corcyra, and haſtened to ſee Periander; he was not in his palace, but in a gloomy foreſt, whither he often retired to indulge his grief: he no ſooner perceived the queen at a great diſtance, but it awakened all his jealouſy and made him furious; he ran towards her; ſhe ſtretched out her arms to receive him, but as ſoon as he came near her, he drew his dagger and plunged it in her boſom. She fell with theſe words, Ah Periander! is it thus you reward my love and my fidelity? ſhe would have proceeded, but death put an end to all her misfortunes, and her ſoul flew away to the Elyſian fields, there to receive the recompence of her virtue. Lycophron beheld his mother weltring in her blood, he burſt into tears, and cried out: Revenge, juſt gods, revenge the death of an innocent mother, upon a barbarous father, whom nature forbids me to puniſh! this ſaid, he ran away into the wood, reſolving never to ſee his father more. The faithful Corinthian who had accompanied the queen and prince to Corcyra, let Periander then know the innocence and fidelity of Meliſſa, and all the mi-

ſeries which Procles had made her ſuffer in her impriſonment.

The wretched king perceived his credulity too late, gave way to his deſpair, and would have ſtabbed himſelf with the ſame poniard, but was prevented; he threw himſelf upon the body of Meliſſa, and often repeated theſe words: Great Jupiter! complete by thy thunderbolts the puniſhments which men hinder me from finiſhing! Ah Meliſſa! Meliſſa! ought the tendereſt love to have concluded thus with the moſt barbarous cruelty? It was with great difficulty he was forced away from that fatal place and led to his palace; he continued to refuſe all conſolation, and reproached his friends with cruelty, for ſeeking to preſerve a life which he deteſted. There was no way to quiet his mind but by repreſenting to him that he alone could puniſh the crimes of Procles; this hope ſoothed the anguiſh of his ſoul, and he grew calm. He went among all his allies, repreſenting his misfortunes and the uſurper's crimes; the Thebans lent him troops, he beſieged Corinth, took Procles priſoner, and ſacrificed him upon Meliſſa's tomb. But Lycophron remained ſtill at Corcyra, and refuſed to return to Corinth, that he might not ſee a father who was the murderer of a virtuous mother, whom he had tenderly loved. Periander dragged on the reſt of his unhappy life without enjoying his grandeur; he had ſtab-

bed a wife whom he adored; he loved a ſon who could not endure the ſight of him. At length he reſolved to lay down his royalty, crown his ſon, and retire into the iſland of Corcyra, there for ever to lament his misfortunes, and expiate in retirements the crimes he had committed. With theſe views he ordered a veſſel to Corcyra to bring Lycophron to Corinth. The king impatient for his ſon's arrival, went often to the ſea ſide, the ſhip at length appeared, Periander run with eagerneſs upon the ſhore to embrace his only ſon, but how great was his ſurpriſe and grief, when he beheld Lycophron in a coffin! The Corcyreans groaning under the yoke of Periander, whoſe cruelties they abhorred, had revolted; and to extinguiſh for ever the tyrant's race, thoſe barbarous iſlanders had aſſaſſinated the young prince, and had ſent his dead body in the veſſel, as a teſtimony of their eternal hatred. Periander ſtruck with this ſad ſpectacle entered deeply into himſelf, diſcerned the wrath of Heaven and cried out, I have violated the oath made to a dying father; I have refuſed to reſtore liberty to my countrymen. O Meliſſa! O Lycophron! O vengeful gods! I have but too well deſerved all theſe calamities which overwhelm me! He then appointed a pompous funeral, and commanded all the people to be preſent at it: ſome days after he ordered two ſlaves to go by night to a certain

place, and kill the first man they should meet, and then throw his body into the sea; the king went thither himself and was murdered; his body could never be found to receive the honours of burial, nor could his shade which wanders upon the banks of Styx ever enter the mansion of heroes. What a dreadful series of crimes and misfortunes! the husband stabs his wife, rebellious subjects assassinate their prince, the tyrant procures his own murder, and the avenging justice of the gods pursues him beyond the grave. How dreadful a spectacle, and how instructive a lesson for Cyrus! He made haste to leave a place so full of horror.

THE TRAVELS OF CYRUS.

FIFTH BOOK.

CYRUS leaving Corinth and croſſing Boeotia, entered Attica, and ſoon after arrived at Athens, where Piſiſtratus then reigned: the young prince was ſeized with admiration when he beheld the edifices, temples and ſplendid riches of a city where the liberal arts flouriſhed; he came at length to the king's palace: it was of a noble but plain kind of architecture; all the ornaments of the building ſeemed neceſſary parts of it; upon the freezes were repreſented, in bas-relief, the labours of Hercules, the exploits of Theſeus, the birth of Pallas and the death of Codrus. A vaſt portico of pillars, of the Ionic order, led into a great gallery adorned with paintings, braſs and marble ſtatues, and with every thing which could engage the eye and charm the ſight.

Piſiſtratus received the prince with joy, and made him ſit down by him: the principal ſena-

tors, with ſeveral young Athenians, ſeated themſelves round them upon rich carpets. A magnificent repaſt according to the mode of the country, was ſerved up; the moſt delicious wines were poured into golden cups finely wrought, but the Athenian politeneſs which ſeaſoned the converſations of Piſiſtratus, was the principal delicacy of the feaſt. During the regale the king entertained Cyrus with a general account of the revolutions which had happened in the ſtate in his time; of his exile, misfortunes and reſtoration, after having been twice dethroned. He dexterouſly painted forth in the moſt odious colours all the diſorders of a popular government, that he might create an abhorrence of it. He ſeaſoned his diſcourſe with hiſtorical remarks and lively ſtrokes of wit, which delighted all the aſſembly. Thus Piſiſtratus artfully made uſe of the charms of converſation, and of the freedom uſual at banquets, to confirm his authority and gain the good will of the Athenians. The ſenators and young men who heard him, ſeemed to forget their natural averſion to monarchy. Cyrus by this example perceived with pleaſure the empire which princes, by their amiable qualities, may gain over the hearts even of thoſe who are the greateſt enemies to their power.

The next day Cyrus ſignified to Piſiſtratus, his impatience to be acquainted with Solon, whoſe reputation was ſpread over all Aſia.

This philoſopher after his travels, had refuſed at firſt to return to Athens, becauſe Piſiſtratus had got himſelf declared king; but having underſtood with how much wiſdom and moderation he governed, he was reconciled to him. The ſage had choſen his habitation upon Mars-Hill, where was held the famous council of Areopagus, near the tomb of the Amazons. Piſiſtratus would himſelf conduct the young prince thither, and preſent him to the Athenian lawgiver. Solon, though in a very advanced age, ſtill preſerved the remains of his ſprightly genius, that chearfulneſs and thoſe beauties of the mind which never grow old. He embraced Cyrus with that affectionate tenderneſs which is natural to old men, when young perſons ſeek their counſels and converſation in order to learn wiſdom. Piſiſtratus knowing that the prince's deſign in viſiting Solon was to inform himſelf thoroughly of the Athenian laws, retired and left them alone.

That they might diſcourſe with the greater liberty, and more agreeably, the ſage conducted him to the top of the hill, where they found a delightful verdure, and ſeated themſelves at the foot of a ſacred oak. From this place they beheld the fertile plains and craggy mountains of Attica, which bounded the view on one ſide with an agreeable mixture of every thing moſt ſmiling and wild in nature: on the other ſide the Saronic gulph widening by degrees, open-

ed a prospect of several islands, which appeared to float upon the waves. At a greater distance the rising coasts of Argolis seemed to lose themselves in the clouds, while the Great Sea, which looked as if it touched the skies, terminated the view, and relieved the eye, weary with surveying so great a variety of objects. Below was the city of Athens, which extended itself upon the declivity of a hill; the numerous buildings rose one above another, and their different structure shewed the different ages of the republic; its first simplicity in the heroic ages, and its rising magnificence in the time of Solon: in one part might be seen temples with sacred groves, magnificent palaces with gardens, and a great number of stately houses of a regular architecture: in another a great many towers, high walls and little irregular buildings, which discovered the warlike and rustic taste of ancient times: the river Ilissus which flowed near the city, and winded through the meadows, added a thousand natural beauties to those of art. It was in this agreeable place that Cyrus desired Solon to give him an account of the state of Greece, and particularly of Athens; and the wise law-giver satisfied his curiosity in the following manner.

All the Grecian families are descended from Hellen, son of Deucalion, whose three children gave their names to the three nations of Greeks, the Acolians, Dorians, and Ionians. These

built themſelves ſeveral cities, and from thoſe cities came Hercules, Theſeus, Minos, and all thoſe firſt heroes to whom divine honours are paid, in order to ſhew that virtue can be fully rewarded only in heaven. Egypt firſt inſpired the Greeks with a taſte for arts and ſciences, initiated them into her myſteries, and gave them both gods and laws. Greece, being thus civilized, formed herſelf by degrees into ſeveral republics. The ſupreme council of the Amphictions, compoſed of the deputies of the principal cities, united them all in the ſame view, which was to preſerve independence abroad, and union at home. This excellent conduct kept them clear of an unbridled licentiouſneſs, and inſpired them with the love of a liberty regulated by laws, but theſe pure maxims did not always ſubſiſt: every thing degenerates among men; wiſdom and virtue have their viciſſitudes in the body politic, as health and ſtrength have in the natural.

Amongſt all theſe republics, Athens and Lacedaemon are without compariſon the principal. The character of Athens is wit, elegance, politeneſs, all the amiable and ſocial virtues. That of the Spartans is fortitude, temperance, military virtue, and reaſon ſtript of all ornament. The Athenians love the ſciences and pleaſures, their great propenſity is to voluptuouſneſs. The life of the Spartans is laborious and ſevere; all their paſſions have a

turn to ambition. From the different genius of these nations have proceeded the different forms and revolutions of their governments. Lycurgus followed the austerity of his natural temper, and consulted the savage fierceness of his fellow-citizens in his reformations at Lacedaemon: he considered the happiness of his country as placed in conquest and dominion; and upon that plan formed all the laws of Sparta, in which you have been instructed: it was impossible for me to imitate him.

Athens in the beginning had kings, but they were such only in name, and not absolute as at Lacedaemon. The genius of the Athenians was so different from that of the Lacedaemonians, that it made regal power insupportable to them. The authority of their kings being almost wholly confined to the command of their armies vanished in time of peace; we reckon ten from Cecrops to Theseus, and seven from Theseus to Codrus, who made a sacrifice of himself to the safety of his country: his children, Medon and Nileus, disputed for the throne. The Athenians took this occasion to abolish intirely the regal power, and declared Jupiter sole king of Athens; a specious pretext to favour rebellion, and to shake off the yoke of all settled authority. In the place of kings, they created perpetual governors, under the name of Archons; but even this feint image of royalty appeared odious. That they might

not leave ſo much as a ſhadow of regal power, they eſtabliſhed Decennial Archons; nor was their reſtleſs humour yet ſatisfied: they reduced the duration of theſe magiſtracies to one year, that they might the oftener take into their own hands the ſupreme authority, which they never transferred to their magiſtrates but with regret. So limited a power was but ill qualified to keep ſuch reſtleſs ſpirits within bounds; factions, intrigues and cabals ſprung up every day: each man with a book of laws in his hands, was for diſputing about the ſenſe of them. Men of the moſt lively imaginations are commonly the leaſt ſolid, and the moſt apt to create broils; they think every thing due to their ſuperficial talents: under pretence that all men are born equal, they endeavour to confound all ranks, and preach up a chimerical equality, only that they themſelves may get the aſcendant. The council of Areopagus, inſtituted by Cecrops, reverenced throughout all Greece, and ſo famous for its integrity, that the gods are ſaid to have reſpected its deciſions, had no longer any authority: the people judged of every thing in the laſt reſort, but their reſolutions were not fixed and ſteady, becauſe the multitude is always humourſom and inconſtant. The ſmalleſt umbrages heightened the preſumption, provoked the folly, and armed the fury of a multitude corrupted by an exceſſive liberty. Athens continued thus a long

time under an impossibility of extending her dominion; happy in being able to preserve herself from total destruction, amidst dissentions which rent her in pieces. Such was the situation of my country when I undertook to remedy its calamities.

* In my first years I gave myself up to luxury, intemperance and all the passions of youth, and was cured of them by the love of science, for which the gods had given me a taste from my infancy. I applied myself to the study of morality and policy, in which I found charms that soon gave me a disgust for a loose and a disorderly life. The intoxication of my passions being dispelled by serious reflections, I beheld with concern the sad condition of my country; I turned my thoughts to provide a remedy, and communicated my scheme to Pisistratus, who was likewise come off from the follies of youth. You see, said I to him, the miseries which threaten us: an unbridled licentiousness has taken the place of true liberty; you are descended from Cecrops, and I from Codrus: we have more right to pretend to the royal power than any other, but let us take care not to aspire to it. It would be a dangerous exchange of passions, to forsake sensuality, which hurts only ourselves, in order to pursue ambition, which might be the ruin of our country:

* *Plut. Life of Solon.*

let us endeavour to be ſerviceable to her without attempting to bring her under our dominion.

An occaſion ſoon preſented to facilitate my projects. The Athenians choſe me to be chief of an expedition againſt the Megarians, who had ſeized the iſland of Salamis. I embarked with five hundred men, made a deſcent upon the iſland, took the city, and drove away the enemy. They ſtill inſiſted on the juſtice of their pretenſions, and choſe the Lacedaemonians to be judges of it: I pleaded the common cauſe and gained it. Having by theſe actions acquired credit among my countrymen, they preſſed me to accept of the regal dignity, but I refuſed it, and applied myſelf to cure the public evils in quality of Archon.

The firſt ſource of all thoſe evils was the exceſſive power of the people. Monarchical authority moderated by a ſenate, was the primitive form of government in all wiſe nations. I was deſirous to imitate Lycurgus in the eſtabliſhment of it, but was too well acquainted with the natural temper of my countrymen to undertake it. I knew that if they ſuffered themſelves to be ſtripped of the ſovereign power, they would ſoon take it back again by open violence; I therefore contented myſelf with ſetting bounds to it. I was thoroughly ſenſible that no ſtate can ſubſiſt without ſome ſubordination: I diſtributed the people into

four classes, and chose an hundred men out of each class, whom I added to the council of Areopagus; I shewed these chiefs that sovereign authority of what kind soever is but a necessary evil for preventing greater evils; and that it ought only to be employed to restrain mens passions. I represented to the people the mischiefs they had suffered by giving themselves up to their own fury: by this means I disposed the one to command with moderation, and the other to obey with readiness.

I caused those to be punished severely who taught, that all men are born equal, that merit only ought to regulate ranks, and that the greatest merit a man can have is wit. I made the Athenians sensible of the fatal consequences of such false maxims. I proved to them that the natural equality, which those men talked of, is a chimera founded upon the poetical fables of the companions of Cadmus and the children of Deucalion; that there never was a time, in which men rose in that manner out of the earth, in a state of perfect manhood; that it was ridiculous to offer the sports of the imagination for principles; that ever since the golden age, the order of generation had made a necessary dependance and inequality among men; and lastly, that paternal authority had been the first model of all governments. I made a law by which every man who had given no other proof of his good sense, than

lively ſallies of imagination, florid diſcourſes and the talent of talking upon all ſubjects, without going to the bottom of any thing, was declared incapable of public employments.

Here Cyrus interrupted Solon, and ſaid to him: But after all, methinks merit is what ought to make the diſtinction among men. Wit is the loweſt ſort of merit, becauſe it is always dangerous when alone; but wiſdom, virtue and valour give a natural right to govern. He alone ought to command others who has moſt wiſdom to diſcover what is juſt, moſt virtue to adhere to it, and moſt courage to put it in execution. Merit, replied Solon, eſſentially diſtinguiſhes men, and ought ſolely to determine ranks: but ignorance and paſſions often hinder us from diſcerning it; ſelf-love makes each man pretend to it; the moſt deſerving are the moſt modeſt, and never ſeek to rule. Beſides, that which appears to be virtue, is ſometimes nothing but a deceitful maſk. Diſputes, diſcord and illuſion would be endleſs, if there was not ſome rule more fixed, certain and palpable than merit alone, whereby to ſettle ranks and degrees. Theſe ranks are regulated in ſmall republics by election, and in great monarchies by birth. I confeſs it is an evil to grant dignities where there is no real merit, but it is a neceſſary evil, and this neceſſity makes the difference between the natural and civil right: the one is always conform-

able to the most perfect justice, the other is often unjust in the consequences, but is necessary to prevent confusion.

It was not so * under the reign of Saturn; in that golden age God was the universal prince and common father of all; he himself took care of the sustenance of men and governed them; he was their guardian and shepherd; there were then no magistrates nor civil polity as now, every one followed THE LAW WHICH IS, and not that WHICH HAS BEEN MADE. Under the reign of Jupiter, the master of the universe having, as it were, quitted the reins of his empire, hid himself in an inaccessible retreat, the foundations of the world were shaken by motions contrary to its principle and its end, and it lost its beauty and its lustre; then it was that good and evil were mingled together; ignorance and passions made civil laws and civil magistrates necessary; these laws are often imperfect, and these magistrates are not always good; but we are obliged to observe the one and submit to the other, lest the world should fall into perpetual anarchy. All men are brethren, and each man has a right to whatever he has need of; they are children of the same father, and no one should lord it over another; but if there were not laws established to settle

* *See the Discourse on the Theology of the Pagans.*

ranks and property among men, the avarice and ambition of the ſtrongeſt would invade all: theſe laws are not always founded upon what is beſt in itſelf, but upon what is leaſt miſchievous to ſociety. Such is the ſource of almoſt all political eſtabliſhments. Aſtrea muſt return upon earth before merit alone will determine the fortunes of men; at preſent we muſt often content ourſelves with leſs equitable deciſions. Ranks and dignities are, after all, but the ſhadows of real grandeur. The external reſpect which is paid to them, is likewiſe but the ſhadow of that eſteem which belongs to virtue alone. Is it not an inſtance of great wiſdom in the firſt law-givers, to have preſerved order in ſociety by eſtabliſhing ſuch regulations, that thoſe who have only the ſhadow of virtue are ſatisfied with the ſhadow of eſteem?

I underſtand you, ſaid Cyrus, ſovereignty and ranks are neceſſary evils to keep the paſſions within bounds. The lower ſort ſhould be content with meriting the internal eſteem of men, by their plain and modeſt virtue; and the great ſhould be perſuaded that nothing but outward homage will be paid them unleſs they have true merit. By this means the one ſort will not be dejected or repine at their low condition, nor the other pride themſelves in their grandeur; men will become ſenſible that kings are neceſſary, and kings will not forget that they are men; each man will keep himſelf

within his own ſphere, and the order of ſociety will not be diſturbed. I ſee clearly the beauty of this principle, and am very impatient to know your other laws.

The ſecond ſource of the miſeries of Athens, ſaid Solon, was the exceſſive riches of ſome, and the extreme poverty of others; this terrible inequality in a popular government occaſioned eternal diſcord: I durſt not attempt to remedy this miſchief by eſtabliſhing a community of goods as at Sparta; the genius of the Athenians, which carries them to luxury and pleaſures, would never have ſuffered ſuch an equality: but in order to diminiſh our evils I cancelled all debts; I began by remitting thoſe which were due to me; I enfranchiſed all my ſlaves, and forbad any one for the future to pledge his liberty for what he borrowed. I never taſted ſo much pleaſure as in relieving the miſerable; I was ſtill rich, but I thought myſelf poor, becauſe I had not enough to diſtribute ſomething to all the unfortunate; I eſtabliſhed at Athens this uſeful maxim, that all the members of the ſame commonwealth ought to feel and compaſſionate the miſeries of one another, as parts of the ſame body.

The third ſource of our calamities was the multiplicity of laws, which is as evident a token of the corruption of a ſtate, as a diverſity of medicines is of the diſtempers of bodies. Here again I could not imitate Lycurgus;

community of goods and an equality of all the members of a republic, render uſeleſs a great many laws and forms, which are abſolutely neceſſary where there is an equality of ranks and property. I contented myſelf with aboliſhing all thoſe laws which ſerved only to exerciſe the ſubtle genius of the ſophiſts, and the ſkill of the lawyers, reſerving only a ſmall number of ſuch as were ſimple, ſhort and clear; by this means I put a ſtop to contentious chicane, that monſtrous invention of crafty knaves to elude juſtice; I fixed certain times for the final determination of law-ſuits, and ordained ſevere and diſgraceful puniſhments for the magiſtrates, who ſhould lengthen them beyond the bounds preſcribed; laſtly I repealed the too ſevere laws of Draco, which puniſhed the ſmalleſt tranſgreſſions and the greateſt crimes equally with death; and I proportioned the puniſhment to the offence.

The fourth ſource of our misfortunes was the bad education of children; none but ſuperficial qualities, wit, bright imagination and gallantry, were cultivated in young perſons; the heart, reaſon, noble ſentiments and ſolid virtues were neglected; the value both of men and things was rated by appearances and not by reality; the Athenians were ſerious about trifles, and looked upon ſolid matters as too abſtracted. In order to prevent theſe miſchiefs, I ordained that the council of Areopagus

ſhould ſuperintend the education of children: I would not have them educated in ſuch ignorance as the Spartans, nor confined as before to the ſtudy of eloquence, poeſy, and thoſe ſciences, which ſerve only to adorn the imagination. I would have them apply their thoughts to all thoſe kinds of knowledge which help to fortify reaſon, habituate the mind to attention, and are ſerviceable for acquiring penetration and judgment; the proportion of numbers, the calculation of the celeſtial motions, the ſtructure of the univerſe, the great art of knowing how to mount up to firſt principles, deſcend to conſequences, and diſcover the whole ſeries of truths, with their dependence upon one another. Theſe ſpeculative ſciences, nevertheleſs, ſerve only to exerciſe and cultivate the mind in early youth. The Athenians in a riper age apply themſelves to the ſtudy of the laws, policy and hiſtory, to learn the revolutions of empires, the cauſes of their riſe, and the occaſions of their fall; in a word, to every thing which may contribute to the knowledge of man and of men*.—

The fifth and laſt ſource of our evils was

* *Piſiſtratus eſtabliſhed a kind of academy for cultivating all the ſciences, and erected a library containing a collection of all the ancient poets, philoſophers and hiſtorians.*

an immoderate fondneſs for pleaſures; I knew that the temper of the Athenians required amuſements and public ſhows; I was ſenſible that I could not ſubdue thoſe republican and untractable ſouls, but by making uſe of their inclination towards pleaſure, to captivate and inſtruct them. In theſe public ſhows I cauſed to be repreſented the fatal conſequences of their diſunion, and of all the vices prejudicial to ſociety; by this means multitudes of men aſſembled in the ſame place, were induced to ſpend whole hours in hearing leſſons of a ſublime morality; they would have been diſguſted with dry precepts and cold maxims; and there was no way to inſtruct, unite, and correct them, but under pretence of amuſing them. Such were my laws and inſtitutions.

I ſee very well, ſaid Cyrus, that you have conſulted nature more than Lycurgus has done; but on the other hand, have you not been too indulgent to human weakneſs? It ſeems dangerous in a republic, which has always been inclined to voluptuouſneſs, to endeavour the uniting of men by their taſte for pleaſures. I could not, replied Solon, change the nature of my countrymen; my laws are not perfect, but are the beſt which they could bear. Lycurgus found in his Spartans a genius apt to all heroic virtues; I found in the Athenians a bent towards all the vices which make men effeminate. I will venture to ſay, that the

laws of Sparta by carrying the virtues to an extreme, transform them into faults; my laws, on the contrary, tend to render even the weakneſſes of men uſeful to ſociety. This is all that policy can do; it does not change mens hearts, it only makes the beſt advantage of their paſſions.

I thought, continued Solon, to have prevented or cured the greateſt part of our evils by the eſtabliſhment of theſe laws, but the reſtleſſneſs of a people accuſtomed to licentiouſneſs occaſioned me daily vexations: ſome blamed my regulations, others pretended not to underſtand them; ſome were for making additions to them, others for retrenching them. I perceived then how uſeleſs the moſt excellent laws are without a fixed and ſtable authority to put them in execution. How unhappy is the lot of mortals? By endeavouring to avoid the terrible evils of popular government they run a riſque of falling into ſlavery; by flying the inconveniences of regal power they become expoſed by degrees to anarchy. The path of juſt policy is bordered on both ſides with precipices. I ſaw that as yet I had done nothing. I went therefore to Piſiſtratus and ſaid to him: you ſee all the endeavours I have uſed to cure the diſtempers of the ſtate; my remedies are all uſeleſs for want of a phyſician to apply them. This people is ſo impatient under a yoke, that they dread the

empire of reaſon itſelf; all ſubjection to laws is inſupportable to them; every one is for reforming them after his own faſhion; I am going to abſent myſelf from my country for ten years; I ſhall avoid by that means the perplexity and trouble to which I am daily expoſed, of ſpoiling the ſimplicity of my laws by adding to them and multiplying them: endeavour to accuſtom the Athenians to them in my abſence, and ſuffer no alteration in them. I have refuſed to accept the regal dignity which has been offerd me; a true legiſlator ought to be diſintereſted; but for you, Piſiſtratus, your military virtues qualify you for government, and your natural humanity will hinder you from abuſing your authority; make the Athenians ſubject without making them ſlaves, and reſtrain their licentiouſneſs without taking away their liberty; avoid the title of king and content yourſelf with that of Archon. Having taken this reſolution, I went to travel in Egypt and Aſia. Piſiſtratus, in my abſence, mounted the throne notwithſtanding the averſion of the Athenians to regal power; his addreſs and his courage raiſed him to it, and his mildneſs and moderation maintain him on it; he diſtinguiſhes himſelf from his countrymen chiefly by an exact ſubmiſſion to the laws; and his manner of life is plain, without pageantry and pomp. Beſides, the Athenians reſpect him

as he is descended from Cecrops, and because he has only resumed the authority of his ancestors for the good of his country. As for me, I spend my days here in solitude without meddling with the government; I content myself with presiding in the Areopagus, and explaining my laws when any dispute arises about their meaning. The prince of Persia saw clearly, by the discourse of Solon, the inconveniencies of a popular government, and that despotic power in the multitude is more insupportable than absolute authority in a single person.

Cyrus having instructed himself in the laws of Solon and the government of the Athenians, applied himself afterwards to learn their military strength; it consisted chiefly in their fleets. Pisistratus conducted him to Phalerus, a maritime town situated at the mouth of the Ilissus; this was the ordinary place of retreat for the Athenian ships; for the famous port Pyraeeus was made afterwards by Themistocles. They went down the river accompanied by Araspes and several Athenians in a bark made on purpose; while delightful music charmed the ear and governed the motion of the oars, the prince desired the king of Athens to give him a more particular account than he had done at first of the various revolutions which had happened under his reign. Pisistratus satisfied his curiosity in the following manner;

† You know that when I first formed the design of making myself king, the state was rent in pieces by two factions; Megacles was the head of one party and Lycurgus led the other; Solon put an end to our divisions by his wise laws, and went soon after into Asia. In his absence I gained the hearts of the people, and by artifice and address obtained guards for my person; I made myself master of the fortress and was proclaimed king. In order to engage more thoroughly the good will of the people, I slighted any alliance with the princes of Greece, and married Phya daughter of a rich Athenian of the Pæanean tribe. Love united with policy: besides her surprizing beauty, she had all the qualities worthy of a throne, and all the virtues of a noble soul: I had loved her in my youth, but ambition had diverted my passion.

I governed in peace for some years, but at length the inconstancy of the Athenians signally shewed itself anew. Lycurgus raised a general murmuring against me, under pretence that I was exhausting the public treasury to maintain useless fleets; he artfully spread it abroad, that my only design in augmenting our naval strength, was to make myself master of Greece, that I might afterwards invade the liberty of the Athenians; and he laid a plot to

† *See Herod. lib.* 1. *and Plut. life of Solon.*

take away my life; he communicated his design to Megacles, who abhorred the treason and gave me notice of it. I took all possible precautions to avoid falling a victim to the jealousy of Lycurgus. The traitor however found means to raise an insurrection, and the fury of the people grew to such a height, that they set fire to my palace in the night; I ran to the apartment of Phya, but it was already consumed by the flames, and I had but just time enough to save myself with my son Hippias; I escaped in the dark, and fled to the island of Salamis, where I concealed myself two whole years: I doubted not but that Phya had perished in the flames; and how great soever my ambition was, her death affected me infinitely more than the loss of my crown.

During my exile the animosity of Megacles against Lycurgus revived, and their differences threw the city again into the utmost confusion; I gave Megacles notice of the condition I was in, and the place of my retreat; he sent a proposal to me to return to Athens, and offered me his daughter in marriage: in order to engage the Athenians to come into our measures, we had recourse to religion, and corrupted the priests of Minerva; I left the island of Salamis; Megacles came and joined me at a temple some furlongs from Athens; he was accompanied by several senators and a crowd of people; sacrifices were offered, and the entrails of the vic-

tims examined, upon which the high-prieſt declared in the name of the goddeſs, that her city could not be happy but by my reſtoration, whereupon I was crowned with ſolemnity. The better to impoſe upon the people, Megacles choſe out from among the young prieſteſſes, her who was of the moſt majeſtic ſtature, and armed her like the daughter of Jupiter; ſhe wore the dreadful Aegis upon her breaſt, and held in her hand a ſhining lance, but her face was vailed: I ſeated myſelf with her in a triumphal chariot, and we were conducted to the city; trumpeters and heralds went before, and cried with a loud voice, People of Athens receive Piſiſtratus whom Minerva reſolving to honour above all other mortals brings back to you by her prieſteſs †. The gates of the town were immediately opened, and we went directly to the fortreſs where my marriage was to be celebrated; the prieſteſs ſtept down from her chariot, and taking me by the hand, led me into the inner apartment of the palace: as ſoon as we were alone ſhe took off her vail, and I perceived that it was Phya; imagine the tranſports of my joy; my love and my ambition were both crowned the ſame day; ſhe gave me a brief account of her eſcaping the flames, and of her retiring to the temple of Minerva upon the report of my undoubted death.

† *Herod. lib.* 1.

Megacles, seeing all his projects disconcerted by the queen's return, employed his thoughts to dispossess me again; he persuaded himself that I had acted in concert with Phya to deceive him by false hopes: he spread a rumour at Athens that I had corrupted the Pontif, and had abused religion to impose upon the people: they rose in arms against me a second time, and besieged the fortress; Phya seeing the cruel extremities to which I was reduced, and apprehending the effects I might feel of the fury of a superstitious and enraged multitude, resolved to leave me; she thought herself obliged to sacrifice her own happiness to that of her country, and Minerva without doubt inspired her to make this sacrifice. So great an example of generosity filled me with admiration, overwhelmed me with sorrow, and redoubled my love. Megacles, being informed of Phya's flight, offered me peace, upon condition that I would divorce the queen and marry his daughter; but I resolved to renounce my crown, rather than be false to my duty and my love. The siege was renewed with more vigour than ever, and after a long resistance I was obliged to give way to the storm; I left Attica and made my escape into Euboea.

I wandered a great while in that country, till being discovered and persecuted by Megacles, I retired into the island of Naxos: I entered into the temple of Minerva to pay my

devotion to the protectreſs of Athens; juſt as I had ended my prayer, I perceived an urn upon the altar, and going near it, I read this inſcription: 'Here reſt the aſhes of Phya, whoſe love 'to Piſiſtratus and her country made her a will-'ing victim to their happineſs.' This mournful ſpectacle renewed all my ſorrows, yet could I not tear myſelf away from that fatal place; I often went to the temple to bewail my misfortunes; it was my only remaining conſolation in this lonely condition, in which I ſuffered hunger, thirſt, the inclemency of the ſeaſons, and all ſorts of miſery. One day while I was plunged in the moſt melancholy reflections and in a profound ſilence, I know not whether in a viſion or a divine dream, but the temple ſeemed to ſhake, and the top of it to open; I beheld Minerva in the air in the ſame form as when ſhe came out of the head of Jupiter, and I heard her pronounce theſe words in a majeſtic and threatning tone: 'It is thus 'the gods puniſh thoſe who abuſe religion, by 'making it ſubſervient to their ambition.' My ſoul was ſeized with a ſacred horror; the preſence of the goddeſs confounded me, and laid open before my eyes all my crimes; I continued a great while without ſenſe or motion; from that time my heart was changed; I diſcerned the true ſource of all my misfortunes; I deteſted that falſe policy which makes uſe of wiles, artifice and mean diſſimulation; I re-

ſolved for the future to employ no methods but what were noble, juſt and magnanimous, and to make it my endeavour to render the Athenians happy, in caſe the gods ſhould be appeaſed and ſhould ſuffer me to re-aſcend the throne: the gods were appeaſed, and delivered me from my exile. My ſon Hippias engaged the Argians and ſeveral cities of Greece to aſſiſt me; I went and joined him in Attica; I firſt took Marathon and then advanced towards Athens; the Athenians came out of the city to give me battle; I ſent ſome children on horſeback to them, to aſſure them that I did not come to invade their liberties, but to reſtore the laws of Solon: this moderation removed their fears, they received me with acclamations of joy, and I aſcended the throne a third time. My reign has never ſince been diſturbed; but I underſtand that Megacles who is retired to Corinth has engaged the Corinthians to lend him a fleet, and I am daily making preparations to withſtand the invaſion with which he threatens me.

Piſiſtratus was in this manner diſcourſing with Cyrus, when they arrived at Phalerus; the haven ſtretched itſelf in form of a creſcent; great chains went from one ſide to the other to be a barrier to the ſhips, while ſeveral towers at certain diſtances ſerved to defend the mole. The two princes went up with Araſpes to a temple of Venus built upon the ſummit of

mount Colias, from whence they discovered a fleet under full sail, making towards Phalerus. Pisistratus presently discerned the Corinthian flag, and going down to the port went aboard his fleet, giving orders to weigh anchor and meet the enemy. The wind changed on a sudden and favoured Pisistratus; the two fleets came up with each other, and were ranged in order of battle: a forest of masts formed on one side three lines of a vast length, whilst a triple line of Athenian vessels, bending into the figure of a half-moon, presented an opposite forest upon the water: the heavy armed soldiers were posted upon the decks, the bowmen and slingers at the prow and poop. The trumpet gave the signal to begin the attack; the galleys on both sides first drew back, then advanced and struck against each other with violence; they pierced and tore each other with their iron beaks; some struck against the prow, others against the poop, and others against the sides, while those vessels which were attacked presented their oars to break the violence of the shock. The two fleets mixed, grappled and came to a close fight; here the Athenian soldiers flung themselves from one ship to another, there the Corinthians threw bridges to board the enemy.

Cyrus followed Pisistratus every where, and by his courage supplied his want of experience in this sort of fight. Giving way to his ardor

he would have thrown himself into one of the enemies ships, but fell into the sea: several arrows were shot at him, but he plunged into the water, saved himself by swimming, and got on board an Athenian galley, which Pisistratus sent to his assistance. Ashamed of his want of dexterity, he resolved to perish or repair his misfortune: he ordered the rowers to advance to the vessel where Megacles was in person, he came up with it, and with a flaming dart set fire to it; the Athenian rebel endeavoured to escape, but perished in the fire. Pisistratus and his captains followed the example of Cyrus; the wind freshened and blew high; the flames mixed with the waves; the Corinthians threw themselves into the water to escape: the sea was soon covered with men swimming amidst rudders and rowers seats: this sad spectacle continued till the Corinthian fleet was quite dispersed by the wind, or consumed by the flames. After the action Cyrus was wholly employed in saving the lives of those who were upon the point of perishing: then he returned into the port, and spent some days at Phalerus to observe the manner of building ships, and to learn the names and uses of all their different parts.

When Pisistratus had given all the necessary orders for repairing his galleys, he took Cyrus with him in a chariot, and returned to Athens by a terrass which ran along the banks of the river Ilissus. By the way he discoursed

with the prince of the naval force of the [illegible] nians, the ſchemes he had laid to augment [illegible] the advantages which might be drawn from it for the ſecurity of Greece againſt foreign invaſions, and laſtly of the uſefulneſs of commerce with regard to the navy. Hitherto, ſaid he, the Athenians have applied their thoughts rather to grow rich than great, and this has been the ſource of our luxury, licentiouſneſs and popular diſcords; wherever a people carry on commerce only to increaſe their wealth, the ſtate is no longer a republic, but a ſociety of merchants, who have no other bond of union but the deſire of gain. The generous love of their country is no longer thought of when the public good interferes with their private intereſt. I have endeavoured to prevent theſe miſchiefs; our ſhips ſubſiſt by their trade in time of peace, and are of ſervice in defending our country in time of war; by this means commerce contributes not only to enrich the ſubject, but to augment the ſtrength of the ſtate; the public good unites with the intereſt of each private ſubject, and trade does not in the leaſt diminiſh military virtue.

When Cyrus was returned to Athens, Piſiſtratus and Solon carried him to ſee their dramatic entertainments. Magnificent theatres, pompous decorations, and the nice rules which have been ſince obſerved, were not then known. Tragedy was not in that perfection to which

brought by Sophocles, but it answered the views of policy for which it had been introduced. The Greek poets, in their dramatic pieces, usually represented the tyranny of kings, in order to strengthen the aversion of the Athenians to regal government; but Pisistratus directed the deliverance of Andromeda to be acted. The poet has scattered throughout his tragedy several strokes of panegyric, which were the more ingenious, as they might be applied not only to Perseus, but to Cyrus who was descended from him. After this entertainment Solon led the young prince to his retreat on Mars-Hill to take a repast there; it was more frugal than that at the palace of Pisistratus, but not less agreeable. During this repast Cyrus desired the wise old man to explain to him the political design and principal parts of tragedy, which he did not yet understand.

Solon, who was himself a poet, answered: The theatre is a living picture of the virtues and passions of men; Imitation deceives the mind into a belief that the objects are really present and not represented. You have formerly read our poet Homer, the drama is only an abridgment of epic poesy; the one is an action recited, the other an action represented; the one recounts the successive triumphs of virtue over vice and fortune, the other represents the unforeseen mischiefs caused by the pas-

ſions; the one may abound with the ma-
lous and ſupernatural, becauſe it treats o
roic exploits, which the gods alone inſpire; but
in the other the natural muſt be joined with
the ſurprizing, to ſhew the genuine effects and
play of human paſſions; the heaping of won-
ders upon wonders tranſports the mind beyond
the limits of nature, but it only excites admi-
ration; on the contrary, by deſcribing the ef-
fects of virtue and vice, both without us and
within us, man is brought to ſee and know
himſelf, the heart is touched while the mind
is delighted and amuſed. To reach the ſublime
the poet muſt be a philoſopher; the moſt beau-
tiful flowers, graces and paintings only pleaſe
the imagination without ſatisfying the heart or
improving the underſtanding; ſolid principles,
noble ſentiments and various characters muſt
be diſperſed throughout, in order to diſplay to
us truth, virtue and nature. Man muſt be re-
preſented as he is and as he appears, in his na-
tive colours and under his diſguiſes, that the
picture may reſemble the original, in which
there is always a contraſt of virtues and im-
perfections. At the ſame time it is neceſſary
to conform to the weakneſs of mankind; too
much moralizing tires, too much reaſoning
chills the mind; we muſt turn maxims into ac-
tion, convey noble ſentiments by a ſingle
ſtroke, and inſtruct rather by the manners of
the hero than by his diſcourſe.

are the great rules founded upon human nature, and the springs which must be put in motion to make pleasure serviceable to instruction. I foresee that one day these rules may be improved; hitherto I have contented myself with making the theatre a school of philosophy for the young Athenians, and useful to their education. It argues an ignorance of human nature to think of leading it to wisdom at once by constraint and severity: during the sprightliness and fire of youth, there is no fixing the attention of the mind but by amusing it; this age is always upon its guard against precepts, and therefore that they may be relished it is necessary to disguise them under the form of pleasure.

Cyrus admired the great designs both political and moral of the theatre, and saw clearly at the same time that the principal rules of tragedy are not arbitrary, but taken from nature. He thought he could not better shew his thankfulness to Solon for his instructions, than by letting him see the impression they had made upon him. I now perceive, said he, that the Egyptians are much in the wrong to despise the Greeks, and especially you Athenians: they look upon your graces, your delicacies, and your ingenious turns as frivolous thoughts, superfluous ornaments and childish prettinesses, which denotes a puerility of mind and a weakness of genius, which will not suffer you to rise

higher. But I ſee that you have a nicer [illegible] than other nations, that you are better acquainted with human nature, and know how to make pleaſures inſtructive. The people of other countries are moſtly affected with bold flights, violent tranſports, and bloody cataſtrophes: it is for want of ſenſibility that we do not diſtinguiſh like you the different ſhades of human thought and paſſion; we are not acquainted with thoſe ſoft and ſweet pleaſures that ariſe from delicate ſentiments. Solon touched with the politeneſs of the prince's diſcourſe, could not forbear embracing him and ſaying: Happy the nation that is governed by a prince who travels over the earth and ſeas, to carry back into his own country all the treaſures of wiſdom! Cyrus ſoon after prepared to leave Athens, and at parting made the ſame promiſe to Piſiſtratus and Solon which he had made to Chilo and Leonidas, of being ever a faithful ally to Greece: he embarked with Araſpes at the port of Phalerus in a Rhodian veſſel which was bound for Crete.

The prince's deſign in going thither was not only to ſtudy the laws of Minos, but likewiſe to ſee Pythagoras who had ſtopped there in his way to Croton: all the Eaſtern Magi, whom that ſage had ſeen in his travels, had ſpoken of him to the prince with encomiums; he was eſteemed the greateſt philoſopher of his age, and to underſtand beſt of all men the an-

religion of Orpheus: his diſpute with Anaximander the naturaliſt had filled all Greece with his fame, and divided all the learned; Araſpes had been informed of this matter by the philoſophers of Athens, and during the voyage gave Cyrus the following account of it.

Pythagoras, who was deſcended from the ancient kings of the iſland of Samos, had been captivated with the charms of wiſdom from his tendereſt years; he diſcovered even from that time a ſuperior genius and a ſovereign taſte for truth. Not finding at Samos any philoſopher who could ſatisfy his eager thirſt for knowledge, he left it at eighteen years of age to ſeek elſewhere what he could not meet with in his own country; after having travelled for ſeveral years in Egypt and Aſia, he returned home fraught with all the ſciences of the Chaldeans, Egyptians, Gymnoſophiſts and Hebrews; the ſublimity of his genius was equal to the extent of his learning, and the excellent qualities of his heart ſurpaſſed both; his lively and fertile imagination did not hinder the juſtneſs of his reaſoning.

Anaximander had gone from his own country Miletus to the iſland of Samos; he had all the talents which can be acquired by ſtudy, but his underſtanding was more ſubtile than profound, his notions more glittering than ſolid, and his deluding eloquence full of ſophiſtry: he was impious in the very bottom of his ſoul,

yet affected all the outward appearances of an extravagant ſuperſtition; he held as divine truths all the fables of the poets, and ſtuck to the literal ſenſe of their allegories; he adopted all the vulgar opinions as principles, in order to degrade religion, and make it monſtrous.

Pythagoras loudly oppoſed theſe miſchievous maxims, and endeavoured to clear religion of thoſe abſurd opinions which diſhonoured it. Anaximander had known Pythagoras from his infancy, he had inſtructed him in all the ſecrets of natural philoſophy, and had loved him with the affection of a father; but after the young Samian returned from his travels, the Mileſian became jealous of his talents, and reſolved to ruin him as an ingrate, who uſurped upon his rights, obſcured his glory, and was like to be the oracle of Greece; he covered himſelf with the vail of a deep hypocriſy, and accuſed Pythagoras of impiety; he ſecretly made uſe of all arts to incenſe the people and alarm Polycrates, who then reigned at Samos; he addreſſed himſelf to all the ſects of philoſophers, and to the prieſts of the different Divinities, to perſuade them that the Samian ſage, by teaching the unity of one ſole principle, deſtroyed the gods of Greece: the king eſteemed and loved Pythagoras, yet he ſuffered himſelf to be deceived by the artful repreſentations of Anaximander; the ſage was baniſh-

ed from court, and obliged to quit his country. He leads at present a retired life in the island of Crete, and there studies wisdom without books or conversation. Having searched deep into all the mysteries of nature, and discerned those marks of an infinite Wisdom and Power, with which every part of the universe abounds, he soars upon the wings of contemplation, that he may unite himself to the sovereign truth, whose impressions he receives without the medium of words or sounds†: this inspiration, as I am told, is nothing like that enthusiasm which heats the mind and agitates the body; but it gradually stills the noise of the senses and imagination, imposes silence on all vain reasonings, and brings the soul to an inward calm, that resembles the repose of the gods themselves, whose infinite activity does not in the least diminish their perfect tranquillity. In this sublime state Pythagoras practises all the human and social virtues, but it is with an ultimate regard to the gods, and in imitation of their veracity and goodness; he is modest, affable, polite, delicate in all his sentiments, disinterested in all his actions, speaks little and never displays his talents but to inspire the love of virtue. This account of the Samian philosopher gave

† *See the notion of Simmias the philosopher in Plutarch concerning Socrates's genius.*

Cyrus a greater desire to see him, and to learn the particulars of his dispute. The wind continued favourable, and the vessel in a few days made the island of Crete.

THE END OF THE FIRST VOLUME.

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